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AN
E N Q U I R Y
INTO
THE PRESENT STATE
OF
THE SEPTUAGINT VERSION
OF
THE OLD TESTAMENT.

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L O N D O N,

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MDCCLXIX.

“ Nihil sanè optandum videtur magis, quam ut
“ Sacrae Scripturae TEXTUM incorruptum, aut faltem
“ quam minimè corruptum ac depravatum habeamus ;
“ utque ejus INTERPRETATIONEM maximè fidam,
“ omnium nimirum antiquissimam, ante controversias
“ inter Judæos ac Christianos ortas factam, summâ
“ cum curâ repurgatam ac restitutam, teneamus.”

GRAB. Ed. LXX. Tom. ii. Prolegom. cap. i. § 8.

P R E F A C E.

PERSONS of different complexions will doubtless form very different opinions, both of this treatise and its author. The advocates for the integrity of the *Hebrew Text* will judge, on the one hand, that I have deviated as far and wide of the *truth*, as I have departed from the *reading* of the *printed* copies. The fautors of the *Septuagint*, on the other hand, may charge me with rashness and want of discretion, for depreciating the value of so venerable a translation. But to neither of these parties am I solicitous to make any other defence, than what is supplied by the book itself. Nor can I think, that any thing farther needs be added, to convince
a the

the more candid and ingenuous of all parties, that I have done no injustice to the character of the Jews, in charging them with having wilfully corrupted their Scriptures.

Some few of those corruptions, which I attribute to design, may, perhaps, be owing to other causes—to the negligence or ignorance of transcribers: and wherever they can be fairly accounted for on that principle, I am very willing they should. And if the the sixth and seventh verses of the ixth chapter of ISAIAH, which I suppose, p. 47, &c. to be transposed, should, after all, be judged to stand in their proper place; then let them retain their present situation; as, in either case, my reasonings upon them, with regard to the *Greek*, are equally just and valid.

When these concessions are made, and the instances they refer to are deducted; there will still remain a sufficient number

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of vitiated texts, to prove the point they are brought to establish. More might easily be added. The corruption in *Deut. c. xxvii. ver. 4.* relating to the mounts *Ebal* and *Gerizim*, is well known; and must have been made with design by the one or the other party. The *Samaritan* and the *Hebrew* copies flatly contradict each other: and let which you please be the *genuine* text, the other must of course be an instance of *designed corruption*; — and a corruption too introduced by *Jews*; as both parties were of that denomination, and equally concerned for the honour of the *Mosaic* law.

But, if one instance of such foul practice can be undeniably proved upon them, surely there is reason, and great reason, to suspect, that, whenever they came to be hard pressed, they practised the like in other places. If they made no scruple to corrupt their Scriptures *once*, what should hinder them, on any urgent occasion, from doing

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it oftner? Whatever we may think of their boasted veneration for the sacred Text, it never seems to have been strong enough to withhold them from tampering withit, when it could be brought thereby to make either for the support of their cause, or the honour of their nation. Nor is this peculiar to the *Jews*.

“ Iliacos intra muros peccatur et extra.” Christians have been guilty of the like frauds; and, to serve a turn, have daringly interpolated, altered, or expunged, as best suited their purposes. An instance of this sort occurs in *Ezekiel*, ch. xvi. ver. 4. where the *Vatican* copy reads, Ἐν ὕδασι ἐκ ἐλκούσῃς, οὐδὲ κ. λ. But the *Alexandrian* has, Ἐν ὕδασι ἐκ ἐλούσῃς ΤΟΥ ΧΡΙΣΤΟΥ ΜΟΥ, οὐδὲ κ. λ. There are two words dropt in the *Vatican* after ἐλούσῃς, which seem to have been εἰς σωτηρίαν: for the *Vulgate* reads in *salutem*. The *Hebrew* word is יְשַׁמְלֵךְ, which we translate, *to supple thee*; and the *Targ.* of
JONA-

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JONATHAN, *to cleanse thee*. But some over-zealous Christian, perceiving it founded much like למשיח, rendered it accordingly in the margin of his copy by τοῦ Χριστοῦ μὲν: and another, as zealous as himself, imagining it might supply a noble argument against the *Jews* in favour of *Christian baptism*, introduced it from the margin into the *Greek Text*; as it now stands in the *Alexandrian MS*. A clear proof, among several others, that, if the violent malice of the *Jews* did much harm to the *Septuagint* version, the indiscreet zeal of *Christians* did it likewise no small damage.

From this representation of things, I may fall, perhaps, under the censure of many, as if I endeavoured to subvert the foundation of religion; and to render revelation uncertain and precarious. But my real intention is just the reverse. The purport of my design is, to convince the world of the *corrupt* state of the *Septuagint* version,

as

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as it stands in all the printed editions:—and consequently, to convince the world of the necessity of *collating* all the MS copies of it, that are now to be found; and of bringing their *variations* under one view.

Such a Collation of the *Greek* MSS — especially when preceded by an accurate one of the *Hebrew* — would be so far from shaking, as some apprehend, the foundation of religion, that it would contribute, in a signal and eminent degree, to “settle, strengthen, stablish it.” And how comfortable, how beneficial, would be the result! We should then proceed on surer grounds: and, being more able to ascertain the true text, might comment upon it with greater certainty, precision, and judgement: whereas, in the situation we are now in, we unwarily undertake to write comments on we know not what; and, while we mean to illustrate the *truths* of Scripture, are often defending the *errours* of transcribers.

On

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On this view then of its real design, the following work will stand, I hope, quite clear of all censures—excepting those which may be justly due to the faults committed in the execution of it. And even for *these* some allowance will, I trust, be made; when it is properly considered, how difficult it must be to avoid them, in a work that contains such a variety of articles—and some of them involved in great obscurity.

To conduct myself through these intricacies, I freely made use of all the helps that fell in my way. Such as I received from authors, I have faithfully acknowledged by quoting them. But the conversation of friends supplied me likewise with some valuable observations; for which I return them my thanks in a body, as I know not well to whom I may be indebted for particular instances. There is one observation, however, which I am bound in justice thus
publicly

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publicly to ascribe to its proper author : and that is, the explanation of the precept about the cities of the *Levites*, delivered in p. 136. the first hint of which I received, some years ago, from my ingenious friend Mr. CANTON.

Upon the whole; the subject here discussed is, in my apprehension, of great importance; and highly worthy of public attention. I wish I may have treated it in such a manner, as to engage the attention of the public to it. I can only say, that I have done all I possibly could, under the many disadvantages through which I laboured. And I shall joyfully think I have done enough, if I should prove at length the happy means of stirring up some other person, of more abilities, leisure, and opportunities, to correct my errors, supply my defects, and carry on this design to perfection.

A N
E N Q U I R Y
I N T O

The present State of the Septuagint
Version.

S E C T I O N I.

THE learned Dr. HODY has, I think,
clearly proved, that there was no
Greek Version of the old Testament in be-
ing, before that which is called the SEP-
TUAGINT^a:—that the *Septuagint* Version,

^a Si credimus Commentariis, quæ olim ferebantur sub
Aristobuli nomine, existit olim quædam *Pentateuchi* Versio
Græca facta non modo ante LXX-viralem, sed et ante *Per-
sarum* imperium—eam vero mere fictitiam esse, et *Aristobu-
lum* finxisse Versionem quandam ante LXX-viralem existisse,
quo probabile fieret *Platonem* aliosque illos veteres Græco-
rum Philosophos, e Lege Mosaica quædam desumpsisse, mihi
res videtur certissima, et minime dubia. Non modo S. Pa-
tribus omnibus, verum etiam *Josepho*, *Philoni*, atque ipsi
Pseudo-Aristeæ, ignotam fuisse istiusmodi Versionem, constat:

B

anciently

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anciently supposed to have been made by seventy or seventy-two persons, sent from *Jerusalem* to *PTOLEMY PHILADELPHUS* for that purpose, was really begun by the *Alexandrian* Jews; who, living among Greeks, and being long accustomed to their language, found it necessary to translate the *PENTATEUCH* into Greek for the service of the Synagogues^b:—that this translation of the *PENTATEUCH*, which was made by them about *CCLXXXV* years before the birth of Christ, was the whole they made at that time; as being the whole of what they read in their public service before the reign

qui omnes de *LXX-virali* tanquam omnium prima loquuntur.
HOD. de Bibliorum Textibus Originalibus, &c. Lib. iv. c. i.
 § 2.

^b Hæc autem cum ita se habuerint, cum constet in *Ægypto* existisse sub *Ptolemæo Lagi* et *Philadelpho* tantam *Judæorum* multitudinem, facillima et admodum probabilis fuerit conjectura, non factam fuisse librorum sacrorum interpretationem, ut recondideretur in Regia Bibliotheca, sed ab *Alexandrinis* quibusdam *Judæis*, vel sponte sua, vel ipsorum *Synedrii* jussu, in gratiam popularium suorum ibi degentium; obsolescente nimirum apud eos *Hebraica* lingua, et *Scripturis* à majore illorum parte tum minus intellectis. *Lib. ii. c. iii. § 2.*
 Vide etiam cap. iv. ubi probatur, “ *Authores, Versionis librorum saltem plurimorum, fuisse Alexandrinos.*”

of

of ANTIOCHUS EPIPHANES^c:—that, when this ANTIOCHUS forbad the Jews, who lived in *Palestine*, to recite the LAW any longer in public — which obliged them to introduce certain portions of the *prophetic Writings* in its stead — the Jews of *Alexandria*, conforming themselves to the mode and practice of their brethren in *Judea*, immediately translated the PROPHEETS; which, according to the example set before them, they read from thenceforth in their Synagogue-service every Sabbath-day^d: —

^c Si dicamus Versionem sponte a Judæis in usum popularium suorum factam fuisse, facillime causa assignari potest, quare libri tantum *Mosaici*, non tota scriptura, verterentur. Constat enim temporibus illis in Judæorum *Synagogis* lectam fuisse solam *Legem Mosaicam*, non reliquos libros. Lib. ii. c. vii. § 10. p. 175.

^d Ostendimus *Prophetas* tum demum in *Synagogis* legi incepisse, cum *Antiochus Epiphanes*, à Judæis appellatus *Impius*, lectitari pro more *Legem* vetuisset. Regnare cœpit in Syria *Antiochus* iste anno circiter 5 *Ptol. Philometoris*, et obiit anno ejusdem 17°. Hinc facile fuerit conjectura colligere quo circiter tempore *Prophetarum* libri in Græcorum sermonem traducti fuerint. Judæorum nimirum *Hierosolymitanorum*, qui libros jam *Prophetarum* in Templo suo, et *Synagogis*, legere consueverant, exemplum amplecti *Alexandrinis* visum est; et ideo *Prophetarum* interpretationi operam dederunt, gravibus quibusdam (ut videtur) et doctis viris ad munus illud delegatis, ut antea fecerant eorum majores de *Pentateuco*. Lib. ii. c. ix. in principio.

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and lastly, that the OTHER Books of the Old Testament were translated at different times by different persons; and afterwards added to all the foregoing, in order to complete the Version^c.

This Version of the Old Testament, introduced into the world in the manner related, was doubtless composed with all the care, diligence, and fidelity, that a work of such importance required. And though, as it came from different hands, some parts of it might be executed better than others; yet is there great reason to believe, that every part was as accurately done, as the judgement of the Translators, and the reading of their Copies, enabled them to do it: and consequently that the whole was in the main agreeable to the Hebrew Text, as it stood in those days.

This we might infer from the common property of Translations in general; which

^c Florente admodum in Ægypto his temporibus Judaicarum rerum statu, et libris *Propheticis* edicto magistrorum publico in usum Templi *Heliopolitani*, et Synagogarum Alexandrinarum, Græce translatis; librorum reliquorum, si non omnium, quorundam saltem, interpretationi sponte (sic sentio) manus admoverunt homines quidam privati. Ibid. § 2. p. 190.

are always supposed to agree with the Originals from whence they are made. But with respect to this particular Translation before us, we have the unanimous suffrage of the ancient Jews, the most competent Judges, to assure us, that it actually did agree with the sacred Text, and justly express the meaning of the Hebrew^f. For they not only extolled it as a true, faithful, and accurate Version; but received it on that footing into the Synagogue-service, and

^f Judæorum illos sapientes Translationem Hebræo Textui conformem edidisse, evidens est. Hæc est Philonis, Josephi, Talmudistarum et omnium Judæorum sententia. MORIN. Exercit. Bibl. l. i. Ex. ix. c. 1. PHILO's Testimony runs thus. Σαφεστάτη δὲ τέττα πῶσις· ἴάν τε Χαλδαῖοι τὴν Ἑλληνικὴν γλῶττιαν, ἴάν τε Ἕλληες τὴν Χαλδαίων ἀναδιδαχθῶσι, καὶ ἀμφοτέραις ταῖς γραφαῖς ἐντύχῳσι, τῇ τε χαλδαικῇ καὶ τῇ διερμηνευθείσῃ, καθάπερ ἀδελφὰς, μᾶλλον δ' ὥς μίαν καὶ τὴν αὐτὴν ἐν τε τοῖς πράγμασι καὶ τοῖς ὀνόμασι τεθήπασι καὶ προσκυνῶσιν, ἔχ' ἐρμηνεῖς ἐκείνους, ἀλλ' ἱεροφάντας προσαγορεύοντες, οἷς ἐξεγένετο συνδραμεῖν λογισμοῖς ἐπικρινέει τῷ Μωσέως καθαρωτάτῳ πνεύματι. Hoc certissime constat (scilicet, Interpretes omnia exacte vertisse): sive Chaldaus (i. e. Hebræus) Græcam linguam, sive Græcus Chaldaicum didicerit, in utraque Scriptura, tum Chaldaica (i. e. Hebraica) tum ejus Interpretatione, miratur germanitatem, imo rerum verborumque consonantiam adorat, non Interpretes illos, sed Initiatōres et Prophetas appellans, quibus datum est sincerissimas Mosis cogitationes assequi spiritu purissimo. De Vit. MOSIS, lib. ii. p. 659.

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publicly read it in their religious Assemblies with the greatest respect and reverence.

Now this procedure of the Jews we are here concerned to regard the more, because they seem to have acted therein with great care, prudence, and caution. For, by the accounts delivered to us of this matter, it appears, that the Translation of the LAW was critically examined, and compared with the Original, before it was admitted into their Synagogues: — and that, when it was approved and admitted, proper care was taken by them, that it might afterwards be preserved in its genuine state, free from errors and alterations. For “ as they
“ enjoined, that if any one observed any
“ thing superfluous, deficient, or faulty, in
“ any part of this Version, he should instantly make it known, that it might be
“ revised and corrected; so they pro-

Ἔ Ηξίωσάν τε πάντες, ὅτε ἱερεὺς καὶ τῶν ἑρμηνέων οἱ πρεσβύτεροι, καὶ τὸ πολιτεύμαλος προεστηκότες, ἐπεὶ καλῶς τὰ τῆς ἑρμηνείας ἀπήρ-
τισταί, καὶ διαμεῖναι ταῦθ' ὡς ἔχει, καὶ μὴ μελακινεῖν αὐτά. ἀπάγων
δὲ αὐτῶν ἐπαινεσάντων τὴν γνώμην, ἐκέλευσαν εἴ τις ἢ περισσὸν τι προσ-
γεγραμμένον ὅρᾳ τῷ νόμῳ, ἢ λείπον, πάλιν ἐπισκοπεῖν ταῦτο καὶ ποι-
εῖν φανερὸν διορθῆν, σωφρένως τῷτο πράττοντες, ἵνα τὸ κριθὲν ἀπαξ
ἔχειν καλῶς, εἰς αἰῶν διαμείνῃ. Deinde et Sacerdos et seniores
nounced

“ nounced a dreadful Imprecation upon any
 “ one that should attempt either to add or
 “ diminish, or otherwise to vary from this
 “ Translation — that what was then de-
 “ termined to be right, might invariably
 “ continue the same for ever^h. ”

Interpretum et magistratus populi postulaverunt, quando-
 quidem fœliciter absoluta esset hæc interpretatio, ut rata per-
 maneat, nihilque ex ea mutari liceat. quæ sententia cum
 omnibus placuisset, jusserunt ut prius si quis aliquid depre-
 henderet vel superesse legi vel deesse, diligentius inspectum
 et indicatum corrigeret; quando consultum esset ut res semel
 approbata rata esset in perpetuum. JOSEPH. Antiq. Judaic.
 Lib. xii. c. ii. § 12.

^h Καθὼς δὲ ἀνελύθη τὰ τεύχη, γάνεις οἱ ἱερεῖς, καὶ τῶν ἑρμηνέων
 οἱ πρεσβύτεροι, καὶ τῶν ἀπὸ τοῦ πολιτεύματος οἱ τε ἡγούμενοι τοῦ πλή-
 θους, εἶπον· ἐπεὶ καλῶς καὶ ὁσίως διηρμήνευται, καὶ καλὰ πᾶν ἡκριώ-
 μένως· καλῶς ἔχον ἐστίν, ἵνα διαμένῃ ταῦτα ὅτως ἔχουσα, καὶ μὴ γέ-
 νηται μηδεμία διασκευή. πάντων δὲ ἐπιφωνησάντων τοῖς εἰρημένοις, ἐκέ-
 λευσε διατάσσεται, καθὼς ἔθος αὐτοῖς ἐστίν· εἴ τις διασκευάσει, προσ-
 θείς, ἢ μεταφέρων, τι τὸ σύνολον τῶν γεγραμμένων, ἢ ποιούμενος ἀφαίρε-
 σιν. καλῶς τὸτο πράσσειν, ἵνα διὰ παντὸς αἰῶνα καὶ μένοντα φυ-
 λάσσονται. Postquam perlecta sunt ista volumina legis, ad-
 stantes et sacerdotes et Interpretes seniores, gubernatoresque
 civitatis, et ipsi principes multitudinis, ita dixerunt: Quo-
 niam recte, sancte, et per omnia accurate perfecta est ista
 Interpretatio, par est, ut omnia permaneant in suo habitu,
 nec ulla fiat immutatio. Omnibus ad hæc cum approba-
 tione acclamantibus, jussit *Demetrius* illos, ut haberent in
 more, imprecari dira illi, siquis immutaturus esset quid vel
 addendo, vel transferendo, vel auferendo. Quod recte fe-
 cerunt, ad hoc ut perpetuo conservarentur illa salva, et cum

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These measures the Jews are said to have used: and since they are evidently such measures as the zeal they expressed for the maintenance of their Religion would naturally prompt them to take, we may easily allow, notwithstanding the Fables with which the account is otherwise crouded, that they actually made use of them. But, if they proceeded thus with regard to the LAW, we may farther conclude by parity of reason, that they still employed the same care, when they afterwards admitted the Version of the PROPHETS—and so again, when they adopted the Translation of the OTHER Books.

Now if this be allowed—and this, I think, we must allow for the security and protection of the genuine Reading, which the Jews were then solicitous to preserve—it will necessarily follow, that the whole Version retained its true, original integrity, so long as the Jews retained a regard and value for it. For as this Version prevailed in the world, and daily met with more ge-

diuturnitate inviolata. ARISTÆ Hist. LXX Interpret. sub finem.

neral

neral reception, the Rulers of every Synagogue were careful, we may suppose, to procure a well-attested Copy of it, for the use of their public service; and the several members of those Synagogues, if not compelled by law, would yet be disposed by the love of truth, to examine and compare their private Copies with that public and genuine standard.

Whilst the Jews therefore employed such diligence about it, the genuine purity of the *Septuagint* Version must needs have remained in a great degree at least, if not entirely, unblemished. For few, if any errors could creep into their Copies in that early age, when they were carefully transcribed, critically examined, and publickly read in their Synagogues. And since no occurrence appears to have happened for a length of time, that could induce them either to remit their care, or to make alterations in this version; we may reasonably conclude, that it continued in a pure, uncorrupted state, and in general agreement with the Hebrew Original from which
it

it was derived, quite down to the days of our Saviour¹.

SECTION II.

THUS far, we see, the state of the times operated kindly in favour of the *Septuagint*: but things took afterwards a different turn. For when Christianity began to spread in the world, several circumstances conspired together to lessen the Credit of the *Septuagint* Version among the Jews. The Apostles and first Preachers of the Gospel referred their hearers to this Version—confirmed the truth of the Doctrines they taught by Quotations taken from it—and

¹ Conformitatem illam (inter Text. Hebr. et Gr. Versionem) ad usque tempora *Christi* inviolatam permanuisse dubitare nemo potest. Differentiæ enim illæ si ullæ fuissent, quæ aut momento, aut numero suo considerari meruissent, *Philonem* et *Iosephum* non latuissent.—Cum vero summis laudibus translationem illam in cælum usque evexerint, de illius discrimine ab Hebræo textu altissime tacuerint; ἀναρρίψαντες est argumentum, textum utrumque tunc sibi invicem fuisse conformem.—Denique idem demonstratur ex eo quod Apostoli eandem translationem Ecclesiis legendam et explicandam tradiderunt, Apostolicique viri, quique illis successerunt, eandem commentariis illustrarunt, et ex eadem hæreses omnes confutaverunt. Quod certe non præstitissent Apostoli, si prototypo exemplar non fuisset conforme. MORIN. Exerc. Bibl. lib. i. Ex. ix. c. 1. § 2. p. 388, &c.

then recommended the public use of it to all the Churches they planted^k.

When it came thus to be used by Christians, the Jews immediately took Offence, and began to traduce and defame it. But notwithstanding they affected to despise it, they were still necessarily obliged to retain it. For what could they do? were the chief Rulers, think you, to forbid its use, and throw it utterly out of the Synagogues? That perhaps was impracticable — at least it would have been impolitic. For the *common* people held this version in great esteem, [and could not easily be persuaded to part with it. And if both Rulers and people had unanimously agreed to lay it aside, how were they to proceed, I would fain know, with the service of the Synagogues, when they had no other Version to substitute in its stead?

From this State of things we may justly infer — and History^l likewise supports the inference — that the *Septuagint* Version was

^k IREN. adv. Hær. lib. iii. c. xxv. Bibl. Polyglot. Proleg. ix. § 1. et passim alibi.

^l Vide HOD. de Bibl. Text. lib. iii. P. i. c. 1. § 5. p. 225, &c.

retained

retained by them, till such time as proper provision was made for its expulsion — that is, till another Version was prepared, that could supply its place. But it was a full Century from the first preaching of the Gospel before that provision was made, and AQUILA's Version appeared^m. And can we suppose, that the Jews, through the course of this long period, could strictly adhere to the *Septuagint* Version, when they saw it produced so frequently against them? — would still be careful to maintain its integrity, when they found it alledged in support of a Religion, that cast them off from the favour of God, and adopted in their stead the believing Gentiles? — must we not rather on the contrary imagine, that such a circumstance would have provoked their resentment, and set them entirely against this Version? This is certainly the most natural conclusion. And IRENÆUS assures us, they were so enraged on this very account; that, “if they had known the Christians
“ would have arisen, and brought such Te-

^m For the first Edition of it was published in the Year of our Lord cxxviii and the *second*, which was that the Jews received, about the year cxxx.

“ Testimonies from the Scriptures against
“ them, they would have made no scruple
“ themselves to have burnt their own
“ scripturesⁿ ” — meaning thereby the *Septuagint Copies*: for the Testimonies alledged, or the Quotations produced by the ancient Christians, were drawn from *them* only.

However, as they had no apprehension of any such Contest before it arose, so they fortunately preserved their Copies. — And when it did arise, they were still obliged to retain this Version, because they were not in a situation to exclude it. But in the mean time how did they retain it? in its pure and genuine state? No — but altered and corrupted in numberless places, as the nature of the opinions they held, and the Controversies they maintained with Christians, suggested to them.

This is a heavy charge: but the proofs of it are clear and weighty — delivered by

ⁿ Qui quidem (Judæi) si cognovissent nos futuros, et usuros his testimoniis quæ sunt ex Scripturis, nunquam dubitassent ipsi suas comburere Scripturas, quæ et reliquas omnes gentes manifestant participare vitæ, et eos qui gloriantur domum se esse Jacob et populum Israel, exhereditari ostendunt a gratia Dei. IREN. adv. Hær. lib. iii. c. xxiv.

persons who lived near the times — examined the facts — and were competent judges of the matter.

JUSTIN MARTYR, in his Dialogue with TRYPHO, charges the Jews with having wilfully introduced into the *Septuagint* Version several Corruptions of various kinds — charges them with having designedly *altered* some passages °, and *erased* others^p, &c. as best suited their malicious purposes. — And this charge he supports against them by particular Instances ; some of which we shall have occasion to consider more largely hereafter.

IRENÆUS's opinion of them with respect to this matter we have already seen ; nor is TERTULLIAN's more favourable ^q. But

° Ὑμεῖς δὲ καὶ ἐν τέτοις παραγράφειν τὰς ἐξηγήσεις ὥς ἐξηγήσαντο οἱ προεσύτεροι ὑμῶν παρὰ Πτολεμαίῳ τῷ τῶν Αἰγυπτίων βασιλεῖ γενομένῳ τολμάτε. Vos autem (Judæi) in his quoque adulterare translationes seniorum vestrorum, qui apud Regem Egypti *Ptolemæum* fuere, audetis. Dial. p. 310.

p Καὶ ὅτι πολλὰς γραφὰς τέλειον περιμίλλον ἀπὸ τῶν ἐξηγήσεων τῶν γεγενημένων ὑπὸ τῶν παρὰ Πτολεμαίῳ γεγενημένων προεστέρων. Et quod multos et integros prorsus locos scripturarum, ex translatione eorum, qui cum *Ptolemæo* fuere, seniorum sustulerint (Judæi). Dial. p. 297.

q A Judæis potest jam videri propterea rejecta, sicut et cætera quæ Christum sonant. Nec utique mirum hoc, si scrip-

ORIGEN

ORIGEN is still severer; and accuses them warmly, as well of falsifying their *own* Books, as of corrupting the *Greek* Version^r. and even JEROM himself, their greatest Patron and most strenuous Advocate, is often forced to acknowledge the same^r.

The fact then is certain—that the Jews did actually corrupt their Scriptures, and especially their *Greek* Copies. Our business therefore is now to enquire more par-

turas aliquas non receperint de eo locutas, quem et ipsum coram loquentem non erant recepturi. De Cult. Feminar. lib. i. § 3.

^r Καὶ οἶμαι δὲ ἀποδείχεται ἐν τοῖς προκειμένοις, ὅτι ἔθεν ἄτοπόν ἐστι, γεγονέναι μὲν τὴν ἰσορίαν, καὶ τὴν μετὰ πολλῆς ἀκολασίας ὁμότητά τε τολμῆσαι τοῖς τότε πρεσβυτέροις κατὰ τῆς Σωσάννης, καὶ γεγράφθαι μὲν προνοία τῷ πνεύματι, ὑπεξαίρεισθαι δὲ, ὡς ἂν εἴποι τὸ πνεῦμα, ὑπὸ τῶν ἀρχόντων Σοδόμων. Itaque puto, me his prolatis demonstrasse, quod non absurdum sit, factam quidem esse hanc *Susannæ* Historiam; et crudelitatem seniorum illorum, multæ junctam libidini, hæc contra *Susannam* ausam fuisse: atque ista quidem scripta fuisse Spiritus sancti providentia; sed sublata esse, prout loqueretur ille Spiritus (Es. i. 10.) per *Principes Sodomorum*. Resp. ad Afric. p. 235. Ἐπεὶ δυσχερίστερον ἑαυτὸν ἐπιδῆναι, καὶ εἰπεῖν ὅτι περὶ τῶν Ἰουδαίων ταῦτα γέγραπται, ἢ ἁμαρτία Αὐτῶν γέγραπται. id est, Hieronymo interprete: Quoniam difficile est aliquem se malum confiteri, ideo Judæi qui Exemplaria nonnulla falsarunt; etiam in hoc loco (Jer. xvii. 1.) pro peccato JUDÆ, peccatum EORUM posuerunt. ORIGEN. in Jer. Hom. xvii. p. 157. et HUETII not. in loc.

^r For explaining the words "Maledictus omnis, &c." particularly,

ticularly, by what motives they were led to attempt, and by what means they were enabled to conduct and carry on, this foul and iniquitous practice.

SECTION III.

IT has been already observed, that the Jews, for a length of time, highly esteemed the *Septuagint* Version; and equalled it, in a manner, to the original Hebrew^t. But when the Christians afterwards arose in the world, and made use of this Version against them, they soon altered their opi-

Deut. xxxii. 26. he remarks, Samaritanorum Hebræa volumina relegens, inveni **ו** quod interpretatur, *omnis* five *omnibus*, scriptum esse, et cum LXX Interpretibus concordare. Frustra igitur illud *tulerunt* JUDÆI, ne viderentur esse sub maledicto, si non possent omnia complere quæ scripta sunt, cum antiquiores alterius quoque gentis litteræ id positum fuisse testentur. Com. in Gal. iii. 10. So again, commenting on the words "Maledictus a Deo, &c." Deut. xxi. 23. he says; Mihi videtur, aut veteres Hebræorum libros aliter habuisse, quam nunc habent; aut Apostolum sensum scripturæ posuisse non verba; aut, quod magis est æstimandum, post passionem Christi, et in *Hebræis*, et in *nostris* codicibus ab aliquo DEI nomen appositum, ut infamiam nobis inureret, qui in Christum maledictum a Deo credimus. Ibid. Com. in Verf. 13.

^t Vide HOTTING. Thesaur. Philol. lib. i. c. iii. p. 336, &c. MORIN. Exercit. viii. cap. I.

nion

nion of it, and began to call its authority in question. They saw, at the beginning of the *second* Century, a large number of Quotations, which had been drawn by the writers of the New Testament out of this Version, in favour of the Christian cause--- and by these they were sorely pressed. They were also pressed, in the disputes they held with the Christians of *that* time, by the additional weight of many fresh Quotations, brought against them from the same Translation. In this situation then, they had no other way to defend themselves, and to elude the force of the Testimonies alledged, but by declaring the Version inaccurate and faulty, and translating the passages in a different manner:—both which they accordingly practised^u.

To support the project of altering the *Septuagint*, and vindicate themselves in the

^u Ἄλλ' ἔχ' τοῖς διδασκάλοις ὑμῶν πείθομαι, μὴ συντεθειμένοις καλῶς ἐξηγεῖσθαι τὰ ὑπὸ τῶν παρὰ Πτολεμαίῳ τῷ Αἰγυπτίων γενεμένῳ βασιλεῖ ἑβδομήκοντα πρεσβυτέρων· ἀλλ' αὐτοὶ ἐξηγεῖσθαι ποιῶνται. Verum enim magistris vestris fidem non habeo, qui negant interpretationem a Septuaginta Senioribus, qui apud Ægyptiorum regem *Ptolemæum* fuere, bene esse institutam; sed ipsi interpretari Scripturas contendunt. Just. Martyr. Dial. cum Tryphone, p. 297.

execution of it; the Jews affirmed, that the *Hebrew* was the true Text; and that all appeals should be made to that Text, and not to a faulty Version. This was their plea—and upon this they consulted their *Hebrew* Copies: which Copies, notwithstanding the errors that had crept into them by the injuries of time, and the carelessness of Transcribers*, they still confidently took for *genuine*—and then corrected the *Greek* Version by them. These Corrections, it should seem, the Rulers communicated immediately to the Synagogues, that the people might be apprised of the faultiness of that Version, and be the less disposed to attend to the arguments, which the Christians were continually drawing from it.

What *wilful* alterations the Jews might make at this time in their *Hebrew* Copies, I will not now stand to enquire. They were under strong temptations to make many: and the facility with which they

* Vide MORIN. Exercit. Bibl. Ex. III. Cap. 1. ubi multis testimoniis demonstratur mendas et errores plurimos in Codices Hebræos scribarum incuria et transmigrationum calamitate illapsos esse.

might make them, on account of the similarity of letters, might be a sufficient motive to encourage the attempt. But be that as it may: this however is certain—that the superior regard they paid to the *Hebrew* would naturally lead them to alter the *Greek* to the tenour of the Copies they had then in their hands. And since these Copies were in several places very different from those, which the Greek Translators used^y; it necessarily follows, that the *Greek* Version corrected by them, must needs be different in the same degree from the *true* and *original* SEPTUAGINT.

And THIS we may look upon as the *first* source of the Differences or Variations, that are observed to occur between the present Copies of the *Septuagint* and those that were extant in the days of the Apostles, and from which they drew their Quotations.

^y Multis modis ab Hodierno Textu Hebræo longissime sæpe differt Græca LXX Interp. Translatio—Jam passim quum ab Hebræo textu hodierno discedit illa Translatio, id non aliunde fere est quam quia Versionis illius Auctores *aliter* in suo Codice Hebræo legerunt, quam hodie legimus in nostro. CAPPEL. Critic. Sac. Lib. IV. Cap. ii.

But THIS was only the *first*:—For the Jews advanced another step, and needlessly altered the *Septuagint* Version --- the better, as they pretended, to express the original --- even in places where the ancient and present Copies read alike in the *Hebrew*. Of such alterations there are many Instances to be met with. But I shall here take notice only of one; which, as it is somewhat long, may well be allowed to stand for all. JUSTIN MARTYR, disputing with TRYPHO^z, quotes a Passage out of the Prophet ISAIAH^a in the following terms. Ἰακώβ ὁ παῖς μου, ἀντλήψομαι αὐτοῦ. Ἰσραὴλ ἐκλεκτός μου, θήσω τὸ πνεῦμά μου ἐπ' αὐτὸν, καὶ κρίσιν πῶς ἔθνεσιν ἐξοίσει. οὐκ ἐρίσει, ἕτε κρείσσει, ἕτε ἀκέραιαί τις ἐν ταῖς πλαταίαις τὴν φωνὴν αὐτῆς. καλαμὴν συντετριμμένην ἔκκλησιν, καὶ λίνον τυφόμενον ἔκκλησιν, ἀλλὰ εἰς ἀλήθειαν ἐξοίσει, κρίσιν ἀναλήψει, καὶ ἔκκλησιν θρασυθήσεται, ἕως ἂν θῇ ἐπὶ τῆς γῆς κρίσιν. καὶ ἐπὶ τῷ ὀνόματι αὐτῆς ἐλπίζουσιν ἔθνη. --- a few pages after he cites it again in this manner :

Ἰακώβ ὁ παῖς μου, ἀντλήψομαι αὐτοῦ. καὶ Ἰσραὴλ ὁ ἐκλεκτός μου, προσδέξεται αὐτὸν ἡ ψυχὴ

^z Dialog. p. 353.

^a If. xlii. 1, — 4.

μου. Δέδωκα τὸ πνεῦμά μου ἐπ' αὐτὸν, καὶ κρίσιν τοῖς ἔθνεσιν ἐξοίσει. οὐ κεκράξεται, ἔδὲ ἀκουσθήσεται ἔξω ἢ φωνὴ αὐτοῦ. κάλαμον τεθραυσμένον οὐ συνήρψει, καὶ λίνον τυφόμενον οὐ σθεήσει, ἕως ἃ νῆκος ἐξοίσει· κρίσιν ἀναλήψει, ἃ οὐ θραυσθήσεται, ἕως ἃν θῇ ἐπὶ τῆς γῆς κρίσιν καὶ ἐπὶ τῷ ὀνόματι αὐτοῦ ἐλπιούσιν ἔθνη. — Now here we are to observe, that he never cited any Text, throughout this Dialogue, but what the Jews allowed; nor from any Version, but what was in use among them^b. Hence therefore it is evident, that he must have quoted this passage, either from the *Septuagint* or the Version of *AQUILA*: for the Jews received no other — nor does it appear indeed, there were any another Versions at that time in being. But the Fragments which remain of *AQUILA*'s Version exhibit a clear and undeniable Proof, that the venerable Martyr did not however, in the Instance before us, take the Quotation from thence^c:

^b Οὐδὲ ἀπὸ τῶν μὴ ὁμολογούμενων ὑφ' ὑμῶν γραφῶν τὴν ἀπόδειξιν τὴν περὶ τοῦ Χριστοῦ ποιήσασθαι ἐσπέδασα, ἀλλ' ἀπὸ τῶν ὁμολογούμενων μέχρι νῦν ὑφ' ὑμῶν. Nec ex iis scripturae locis, quos ipsi non agnoscitis — argumenta de Christo adducere studui, sed ex dictis quæ hucusque esse recepta fatemini, &c. Dial. p. 349.

^c I say, clear and undeniable, because the words are so

He took it therefore from the *Septuagint* Version—which stood *originally* in this place just as St. MATTHEW^d quotes it; but was gradually altered and interpolated by the Jews, first to the tenour of the *prior* Specimen, and afterwards to the form of the *latter*.

Did the point we are now considering stand in need of farther confirmation, it might easily be strengthened by other Examples, which this critical Father has happily preserved. Such as, "Εως ἂν ἔλθῃ τὰ ἀποκείμενα αὐτῷ, Gen. xlix. 10. for "Εως ἂν ἔλθῃ ᾧ ἀπίκεται^e. And Δήσωμεν τὸν δίκαιον, If. iii. 10. for Ἀρώμεν τὸν δίκαιον^f, &c.

very different. *e. g.* for κινὸν τυφόμενον *Aquila* read κινὸν ἄμαυρόν. for ἀναλήψει (LXX. ἀναλάμψει) καὶ ἐ θραυδήσει, what answered in the Greek to "non obscurabit, et non "curret." and for ἐκ τῷ ὀνόματι αὐτοῦ ἔσται ἰλπιῶσιν—ἐν τῷ ὀνόματι αὐτοῦ ἡσσοι ἰλπιῶσιν. Vide *HIERON. Com. in loc. et ORIGEN. Hexapl. a MONTFAUCON.*

^d Ch. xii. 18,—21. That this is true of the *first* part, appears from *EUSEBIUS*, *Dem. Evang. Lib. iii. p. 97.* where he cites it thus—Ἰδὲ ὁ παῖς μου, ὃν ἡρέτισα· ὁ ἀγαπῶντός με, εἰς ὃν εὐδόκησεν ἡ ψυχὴ μου: And the *rest* is confirmed in general by what we have now produced from *JUSTIN. MARTYR.* See also *IREN. adv. Hær. Lib. iii. Cap. xi. p. 220.*

^e *Dialog. p. 348.*

^f *Ibid. p. 367.*

These

These alterations, and many more of the same kind, were evidently made with an ill design—with a view to pervert the meaning of Scripture: But others there are of a more innocent nature, grounded chiefly on the different Idioms of different Countries, which should by no means pass unnoticed—especially as they seem to have owed their origin to the laudable intention of rendering the Scripture more plain and intelligible.

As the *Septuagint Version* was compiled in *Egypt*, it may well be supposed to contain *Provincial* or *Egyptian* Phrases. Such Phrases then, being scarcely known to other Nations, were either occasionally altered in the Text, or else explained by marginal Glosses. This we might expect more particularly to happen in the proper names of places and persons—in the names of plants and animals—of coins, weights, and measures—of instruments, utensils, garments, &c.—for these names varied considerably in one Province from another, even among those who spoke the *Greek* Language. Accordingly we find in the Book of *ESTHER*, that the

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King, who in some Copies is called 'Αἰγύπτου, is in others styled, agreeably to the Hebrew, 'Ασύης^g. And the names of his seven Chamberlains are very different in the *Alexandrian* Copy, from what they are in the *Vatican*. Thus again we find that ἱερεὺς, Exod. xxx. 24. is changed in the *Oxford* MS. into κασσίας, as the more intelligible or expressive word^h. Thus also τὸ ἄχι, Is. xix. 7. which signifies in the *Alexandrian* Dialect “a green flagⁱ,” was anciently explained by τὸ χλωρὸν in the margin, from whence it is now brought into the Text—for the present Reading is, τὸ ἄχι, τὸ χλωρὸν πᾶν, κ. λ. So again, μαχαίρας is changed into ῥομφαίας, and ζιζυίας into δόρυα, in MICAH iv. 3. *Vatic.*^k on the same account—that is, for the better

^g Vide USSER. Syntagm. de Gr. Septuag. Interpr. Versf. p. 111. where many instances occur, in what is there called *Ed. vet. alt.* of words inserted in the Text by way of Explanation; and still more in the other Ed. viz. the *Origenican*.

^h Vide Septuag. a Lamb. Bos in loco.

ⁱ Cumque ab eruditis quærerem, quid hic sermo (τὸ ἄχι) significaret; audiavi ab *Aegyptiis* hoc nomine lingua eorum emne quod in palude virens nascitur appellari. HIERONYM. Com. in loc.

^k Conf. MS. Alexand. et Barber. Just. Martyr. Dial. cum Tryph. 336. Origen. Resp. ad Afric. p. 244, 245.

understanding of the Instruments meant. Another Instance of the same kind we meet with in Deut. xxiii. 17. where the *Vatican* reads as follows. Οὐκ ἔσαι πόρνη ἀπὸ θυγατέρων Ἰσραήλ, ἢ ἔκ ἔσαι πορνέυων ἀπὸ υἱῶν Ἰσραήλ. Οὐκ ἔσαι τελεσφόρος ἀπὸ θυγατέρων Ἰσραήλ, ἢ ἔκ ἔσαι τελεσκόμενος ἀπὸ υἱῶν Ἰσραήλ. Now, these two Clauses are manifestly two different Translations of the same Original --- and one explanatory of the other. To suppose the latter explanatory of the former, would be something worse than to suppose, that *ignotum* could be explained *per ignotius* : for the former Clause is so perspicuous and intelligible in itself, as to stand in need of no explication. From hence therefore, and from similar Expressions in other places¹, we may rationally conclude, that the latter Clause was the true original Translation of the LXX --- and a Tran-

¹ Thus we read 1 Kings xv. 12. τὰς τελετάς. *Compl.* τὰς τετελεσμένους. And 1 Kings xxii. 47. *Compl.* τὰς λοιπὰς τῶν τετελεσμένων. but the *Alex.* has περισσὸν τῷ ἐνδηλαγμένῳ, which is plainly the Version of *AQUILA*, as appears from *HIER.* Com. in *Osee* iv. 14. And the *Vatican*, τὰ λοιπὰ τῶν συμπλοκῶν. which is another Version, and probably that of *SYMMACHUS*. In 2 Kings xxiii. 7. the Heb. *καθήσιμ* is retained untranslated.

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station by no means obscure or difficult at the time it was made: For the terms here used were quite as familiar to the Inhabitants of *Egypt*, as the practice, to which they refer, was common among them^m. To some *other* nations indeed, and perhaps to the lower Class of the Jews in *Egypt*, these terms might be less known, and consequently want explaining. When this was found to be the Case, the former sentence, if I mistake not, was inserted in the margin by way of Gloss; and thence introduced very early into the body of the Text. I say, *early*: because it appears from the writings of PHILO, that both Readings were equally acknowledged in his days. For, alluding to this very precept, he says in one placeⁿ, Χρησμὲ γὰρ ὄντι, ὡς ἐν αὐτῷ γεννηθὲν ποιεῖ ΠΟΡΝΗ τῶν τῶν βλέποντι^o Ἰσραὴλ θυγατέρων. Propter oraculum enim, quod vetat meretricem esse inter videntis Israelis filias. But in another^o he ex-

^m Vide SPENCER, de leg. Hebr. Lib. ii. Cap. xxxv.

ⁿ De migratione Abrah. Vol. I. p. 472. Ed. Mang.

^o De sacrificantibus, Vol. II. p. 260. And these Quotations plainly shew, in opposition to the sentiments of SALMASIUS and HOTTINGER, that the latter Clause could neither be taken from the Version of AQUILA nor that of THEODO-

presses himself thus : Μηδείς ἐν μήτε τελείσ-
θω τῶν Μωσείως Φοιτητῶν ἢ γνωρίμων, μήτε τελεί-
τω. Nemo igitur ex Mosis discipulis ini-
tiet, initieturve. Hence we see, by the
bye, how soon the Text came to be under-
stood of the *idolatrous Rites of Initiation*.
And when it came to be taken in that
sense, it soon received another Gloss, which
is since crept into the *Alexandrian MS*. For
that reads Οὐκ ἔσαι τελισκόμενος ΠΡ'ΟΣ ΠΑῤΣΑΝ
ΕΥΧ'ΗΝ ἀπὸ ὑῶν Ἰσραήλ.

Other Examples of the like sort the atten-
tive Reader may collect in abundance, even
from the Copies we have now in our hands :
but the Collection would doubtless be much
larger, if we could recover some more of
the ancient MSS. For one can hardly for-
bear concluding, as well from the nature
of things, as from the mode of Expression
which St. JEROM uses^p, that the different
Readings contained in different Copies of

SION. vide Thesaur. Philolog. p. 178. With regard to Vos-
sius's Explanation, De Syb. Orac. cap. xiii. I leave the
Reader to form his own Judgement of it.

^p Κοινὴ autem ista, hoc est, communis Editio, ipsa est, quæ
et Septuaginta. Sed hoc interest inter utramque, quod Κοι-
νὴ pro locis et temporibus, et pro voluntate Scriptorum ve-
terum corrupta editio est. Hieron. Ep. ad Sun. et Fret.

the

the *Koinè* were chiefly of this kind. And many of those Instances, which Dr. HODY has produced^a to another purpose, may fairly be accounted for on the same Principle. For let the Interpreters of the *Prophetic* and *Hagiographic* Books be who they will, they were acquainted, we may be sure, with the *Greek* Version of the *Pentateuch*—and considering the esteem in which they held it, receded perhaps less frequently from it, than we are now disposed to allow: And when they did recede, and translate differently, they did it not, as is generally supposed, for want of Skill and Knowledge of the Language; but were rather directed by prudential motives to alter the Phraseology and turn of Expression, in order to adapt it to the Comprehension of the People, for whose use they formed their Versions.

SECTION IV.

WHEN the Jews began to censure and condemn the *Septuagint* Version, and, in consequence thereof, to correct and model it to their *Hebrew* Copies; there

^a De Bibl. Text. Lib. ii. Cap. 10.

is reason to suspect, that, in some remarkable places, where a word, by similarity of letters, was capable of being read differently, they changed the *Greek* to the worse Reading, in order both to pervert the sense, and to bring contempt on the old Translators, and the Version they had made. Thus, I conceive, the *Septuagint* Version was altered by them in that noted passage of *ZECHARIAH*, Chap. xii. 10. — where the *Greek* is at present ἀνθ' ὧν ΚΑΤΩΡΧΗΣΑΝΤΟ; as if they had read קָרָו: whereas it appears from undoubted Testimonies, that the original *Greek* was εἰς ὃν ἔξεκένθησαν, as the Word קָרָו signifies. For the *Syriac* Version has, quem transfixerint; and the *Vulgate*, quem crucifixerunt. *IGNATIUS*^r and *JUSTIN MARTYR*^s read ὁψοῦσαι εἰς ὃν ἐξεκέντησαν. *IRENÆUS*^t, videbunt in quem compunxerunt. And *TERTULLIAN*^u, cognoscent EUM, quem pupugerunt.

This last Quotation, whilst it serves to restore the *Greek*, helps us moreover to

^r Epist. ad Trall. § 10.

^s Apolog. i. p. 77. Ed. Thirlbii.

^t Adv. Hæc. Lib. iv. Cap. 66.

^u Adv. Judæos, § 14.

correct an Error in the *Hebrew*. The printed Text in this place is וְהִבִּיטוּ אֵלַי, "They shall look on ME." But the Context manifestly *requires*, and the Words in TERTULLIAN manifestly *prove*, that it should be וְהִבִּיטוּ אֵלָיו — "They shall look on HIM." And there are now two MSS. at Oxford, viz. N. 4. 6. and one at *Erfurt*, viz. N. 2. as Dr. KENNICOTT has classed them, which confirm and establish this Reading. So St. BARNABAS has ἑψοῦναι αὐτόν, Ep. § 7.

Where the forementioned artifice could not so conveniently be put in practice, the Jews had frequent recourse to another. They inserted occasionally a word or two in the *Greek* Version, on purpose either to darken the sentence, or else to turn it to a wrong meaning. A glaring Instance of this sort we find in the Book of the Prophet ISAIAH, Ch. xlii. ver. 1. where the Jews have inserted these two words Ἰακώβ and Ἰσραὴλ — for the present Reading is Ἰακώβ ὁ παῖς μου. Ἰσραὴλ ὁ ἐκλεκτός μου — clearly with a view to oppose the Evangelist, and carry away the prophecy from
Christ

Christ. For how can this Text, as St. JEROM observes, be accomplished in our Saviour JESUS, which is expressly written of JACOB and ISRAEL^x? But there are no traces of the words JACOB and ISRAEL to be seen either in the original *Hebrew*, or the other *Greek* Versions. And if they are now to be found in the *Septuagint*, it is evidently owing to the iniquity of the Jews; who had no other way, but by such an Interpolation, of rendering the Text in any wise applicable to their own nation^y: for considered in itself—in its own native purity—it is so plainly descriptive of the promised Messiah, that even the *Chaldee* Paraphrast could not forbear applying it to HIM^z.

^x Si enim sic accipiendum est, ut LXX Interpretes ediderunt—I would say, nunc habent—“ Jacob, puer meus, suscipiam eum; Israel, electus meus, suscepit eum anima mea:” Quomodo in *Jesu* intelligimus esse completum, quod de *Jacob* et *Israel* scriptum est?

HIERONYM. Ep. ad ALGAS. Q. 2.

^y Vide JUSTIN. MARTYR. Dialog. cum TRYPH. p. 365, &c. GROTIUS plainly saw the scope of the Greek Version, when he said—LXX hæc de toto populo Judaico intellexerunt. But surely he was stark blind, when he added—sed bene cuncta intuenti apparebit Dei sermonem redire ad *Esaiam*. in loc.

^z **הא עבדי משיחא**. Ecce servus meus MESSIAS. Targ. in loc.

There

There is another Interpolation at the end of this Book — Is. lxvi. 23 — which the Jews introduced into the *Greek* Version to support their notion of the perpetuity of the *LAW*, and the necessity of the nations being profelyted to it. The *Septuagint* at present reads thus; "Ἦξε πᾶσα πᾶρξ τῷ προσκυνῆσαι ἐνώπιον ἐμῷ EN 'ΙΕΡΟΥΣΑΛΗΜ, εἶπε Κύριος — And in this form, the Text indeed contains something of which the Jews may be glad to boast: but in truth all such boasting is vain. Their own Books confute them. For there is no mention made of "*Jerusalem*" either in the *Hebrew*^a, or the *Chaldee* Paraphrase. And it is undeniably evident from the nature of the thing, that the Jews themselves artfully inserted it in their *Greek* Copies, in order to prop their sinking Cause, and retard the Conversion of the Gentiles.

^a Quodque sequitur, "veniet omnis caro, ut adoret in conspectu meo in Hierusalem;" sciendum quod in Hebraico non sit scriptum, *Hierusalem*, ut decutiamus supercilium Judæorum; sed tantum, "*in conspectu meo*," ut sermo Domini compleatur, dicentis in Evangelio, "Amen, Amen dico vobis, quoniam veniet hora quum neque in monte isto, neque in Hierosolymis adorabitis patrem." *HIERON. Com. in loc.*

SECTION V.

AS the Jews were often pressed by different and various difficulties, so were they often obliged to make use of various and different artifices to get rid of them. Hence, when other methods failed, they confidently *transposed* some passages, and *expunged* others, as best answered their particular purpose.

Of these Expunctions and Transpositions we have several instances in the Prophet JEREMIAH^b: and instances too which plainly discover the hand of the Jews to have been concerned in them. For if their Priests and Rulers, as ORIGEN observes, “made no scruple to suppress, and take away privately, out of the *Hebrew* such passages as contained reflexions upon themselves^c,” much less would they scruple to expunge from the *Septuagint* such passages as contained the most stinging reproof both of their own and their people’s misconduct. Nay, this they might

^b Vide GRABII Dissert. de Vitiis LXX Interpr. p. 8, 9, &c.

^c Resp. ad African. p. 234,

think a laudable Act; as it served in some measure to conceal the shame and discredit of the nation.

For this reason then, I apprehend, it was, that they struck out from the viiith Chapter the three following Verses.

“ Ver. 10— For every one from the
“ least even unto the greatest is given to
“ covetousness; — from the prophet even
“ unto the priest, every one dealeth falsely.

“ 11. For they have healed the hurt of
“ the daughter of my people slightly, say-
“ ing, Peace, peace, when *there is* no peace.

“ 12. Were they ashamed when they had
“ committed abomination? nay, they were
“ not at all ashamed, neither could they
“ blush: therefore they shall fall among
“ them that fall; —in the time of their
“ visitation they shall be cast down, saith
“ the Lord.”

And these from the XIth Chapter.

“ Ver. 7. For I earnestly protested un-
“ to your fathers, in the day *that* I brought
“ them up out of the land of Egypt, *even*
“ unto this day, rising early and protesting,
“ saying, Obey my voice.

“ 8. Yet

“ 8. Yet they obeyed not, nor inclined
“ their ear, but walked every one in the
“ imagination of their evil heart: there-
“ fore I will bring upon them all the words
“ of this covenant, which I commanded
“ *them* to do, but they did *them* not.”

And so again the four following from
the beginning of the xviith Chapter.

“ Ver. 1. The sin of Judah is written
“ with a pen of iron, *and* with the point
“ of a diamond; *it is* graven on the table
“ of their heart, and upon the horns of
“ their altars:

“ 2. Whilst their children remember
“ their altars and their groves by the green
“ trees upon the high hills.

“ 3. O my mountain in the field, I will
“ give thy substance, *and* all thy treasures
“ to the spoil, and thy high places for sin,
“ throughout all thy borders.

“ 4. And thou, even thyself, shalt dis-
“ continue from thine heritage that I gave
“ thee, and I will cause thee to serve thine
“ enemies in a land which thou knowest

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“not: for ye have kindled a fire in mine
“anger, which shall burn for ever^d.”

Now, as the Jews struck out *these* and the like passages with a view to save the credit of their nation; so it is greatly to be suspected, that they struck out *others* on purpose to destroy the arguments of Christians, and diminish the evidence of Prophecy. For an instance of this sort I would refer the Reader to the xxxiiiid Chapter—in the *Septuagint* the xlth—where he will find a most remarkable omission of no less than 13 verses together^e:—and those such verses as contain one of the clearest prophecies of the Messiah of any in the Old Testament. These verses, it is true, are all extant in the Hebrew—but not in their genuine, original purity^f. The 26th verse in particular seems to have been

^d JEROM's Remark on this passage comes near the Truth. Cur a LXX prætermissum sit, nescio; nisi forsitan pepercerunt populo suo. Had he attributed that to the Jews, which he supposes to have been done by the LXX, it would have been exactly right.

^e Viz. from the 13th Verse to the End of the Chapter.

^f Ver. 16. for יְקָרָא לָהּ “vocabit EAM,” meaning *Jerusalem*, all the ancient Interpreters read יְקָרָא לָהּ vocabunt EUM, meaning the *Messiah*.

corrupted

corrupted—and wilfully too—in order to prevent its being applied to Christ. For the tenour of the Prophecy manifestly shews, that instead of מְשִׁלִּים “Rulers” in the plural, we should read מֶשֶׁל “Ruler,” in the singular. Accordingly, the *Syriac* Version has שְׁלִיטָא emphatic “ipse Princeps;” and the *Arabic*, وَلِيّ “Præfectus;”—which is sufficient, I presume, to support this Reading.

Some few omissions in the *Greek* may be owing indeed to other causes; and particularly to the carelessness of Transcribers, deceived by similar expressions in different places. See ch. xxxix—in the *Septuagint*, xli. ver. 4—14.

There may be perhaps some seeming omissions—especially in the titles of prophecies—which are really no omissions at all. The *Hebrew* Text, if I mistake not, is in such places often redundant—having taken in the Glosses from the margin: which Glosses, founded probably on tradition, were inserted there by some later hand, to explain the occasion of the prophecies. The xlviiith chap. ver. 1. according to the *Hebrew*, compared with the

xxixth, i. in the *Greek*, may afford a proof of what is here asserted.

As for the *Transpositions* which so frequently occur in the *Greek Version*, many of them, as GRABE remarks ^e, may be owing to the negligence or boldness of Transcribers. But when he attributes the confusion at the end of *Exodus*, ch. xxxvi — xxxix to the dislocation of the sheets ^h; he attributes it to a cause by no means answerable to the effect. For the passages are there not merely transposed, but strange-

^e De *Vitiis* LXX *Interp.* § 7. p. 11.

^h Transpositiones textuum quod attinet, illam quidem in postremis *Exodi* Capitibus, non Notariorum, sed eorum, qui membranas seorsim exaratas in unum volumen compegerunt, negligentiae ortum debere animadverti. Quippe initium istius Confusionis factum versu 8. Cap. xxxvi cui male juncta est pars prior capituli xxxix. occasione, nisi fallor, harum vocum *ἱακίνθου, καὶ πορφυρας, καὶ κοκκίνου* ex quibus cap. xxxvi. aulaea tabernaculi, cap. xxxviii. autem vestimenta Aaronis confectadicuntur. Cum igitur duobus diversis locis folia iisdem finirentur vel inchoarentur verbis, Bibliopegus minus accurata diligentia usus, hæc inter se permutavit. Eadem forte ratione finis capituli 36. cum versu 9. ac sequentibus capituli xxxviii coheret; siquidem iste ab iisdem, quibus caput xxxvii. incipit vocibus: *Καὶ ἐποίησαν*. Atqui uno vel altero errore tali commisso, magis deinde magisque peccatum ab iis, qui nullam textuum connexionem perspicientes, mutarunt vel transposuerunt plura alia, alia detruncarunt, &c. De *Vitiis*, &c. ubi supra.

ly altered, mutilated, and commixed. When, or by whom this confusion was introduced, it is no easy matter to determine. That it was introduced early, appears from the strictures which ORIGEN has made upon it¹: but by what hand, or on what occasion, it was introduced, we are no where told. If we consider, however, the nature of the subject, it may help us, perhaps, to settle these points, or at least to form some tolerable conjectures about them. Consult the place here referred to, and you will instantly perceive, that the whole is a description of the *Tabernacle* and its furniture; the vestments of the priests, and such like articles: — articles, one would think, the Jews could never fail of representing in a true and proper light. But what will not party-prejudices do? for to such prejudices, if I am not deceived, all the confusion, to be now accounted for, was entirely owing.

When ONIAS, having obtained the government of *Heliopolis*, built there a Temple for the use of his people; that Temple, though

¹ Resp. ad African. p. 226.

honoured by the Jews of *Egypt*, was, in after times, by those of *Judea* highly disapproved. This produced a warm and lasting contest between them. And as it might naturally be objected in the heat of this contest, that the Temple of ONIAS could not be a fit Temple for the service of God, because it was *different* from that in *Jerusalem*^k, which had been raised according to the model of the TABERNACLE, the only true and original model; what can you imagine more likely to have happened, than that the Priests, who officiated in the *Onian* Temple, should, to invalidate the force of the objection, darken the description on which it was founded? for if they were bold enough, in the one case, to transgress and violate the Law of MOSES, by

^k 'Ονίας — τὸν μὲν ναὸν ὅμοιον ἀποδόμησε τῷ ἐν Ἱεροσολύμοις, ἀλλὰ πύργῳ περιπλήσιον. Onias — templum quidem dispar Hierosolymitano ædificavit, sed turri non dissimile. JOSEPH. De Bello Judaic. Lib. VII. Cap. x. § 3. And if the Temple was *different* from that in *Jerusalem*, though Onias promised to build it in the *same* form, Antiq. Jud. Lib. xiii. Cap. iii. § 1. it is not improbable, that its furniture, &c. were, in several respects, *different* also. Vide BARTENOR. apud SELDEN, de successione in Pontif. Hebr. Cap. viii.

officiating in a profane Temple; would they scruple, in the other, to pervert the form and order of his Narration, when it served to conceal the innovation they had made?

But this is not all. For another circumstance relating to the affair seems to indicate in the strongest manner, that both parties, to gain their point, made very free with the Scriptures. ONIAS, as a warrant for building his Temple, produced from ISAIAH the following Passage. Ch. xix. ver. 18, &c. "In that day shall five cities in the land of *Egypt* speak the language of *Canaan*, and swear to the Lord of hosts: One shall be called the *City of the Sun*," i. e. *Heliopolis*. Thus the Text was cited by ONIAS: and in this form—doubtless the true one¹—it made extremely well for his purpose. But the *Hebrew* and the *Greek* read at present very differently: for the latter has πόλις Ἀσεδών, "the City of Righteousness"—and the former עיר ההרס, "the City of Destruction."

¹ For the *Targum* has קרתא בית שמש Civitas domus solis. The *Arabic* Version, urbs *Ain femes*. *Symmachus* πόλις ἡλίας. *Compl.* πόλις Ἀχέρες. *Vulg.* and *Jerom.* Civitas solis.

Now

Now the grounds of these *differences*, which have long puzzled our Commentators, may easily be discovered in the state and circumstances of the forementioned Controversy. The Jews of *Egypt*, after the building of the Temple at *Heliopolis*, called that City, then become the rival of *Jerusalem*, עיר הצדק, “the City of Righteousness, or, the holy City:” And the Priests, who ministered in that Temple, favouring the place, and willing to perpetuate so venerable a name, inserted it in their *Greek* Copies—hence πόλις Ἀσεδίκ^m. On the contrary, the *Palestine* Jews despising the place, and bearing in mind its ancient appellation—viz. עיר החרם, “the City of the Sun—” whenever they spoke of it, turned it in contempt, by a kind of alliteration usual among them, into עיר ההרם,

^m There is another insertion, *Exod. i. ver. 11.*—Καὶ Ὦν, ἡ ἐστὶν Ἡλιόπολις—evidently foisted in with a view to support the dignity of this Place. For what could give it higher dignity in the estimation of Jews, than to suppose it to be the Place, where the Father-in-law of *Joseph* had lived—and where he had officiated as Priest? though the whole was grounded on a fallacy, viz. the *similarity* of names taken for the *identity* of places.

“ the

“the City of Destructionⁿ.” And this contemptuous name, tossed about for a time in conversation, was afterwards fixed by some uncharitable hand in the margin of the *Hebrew Bible*; where JONATHAN BEN UZZIEL probably found it; and, being deeply tinctured with the prejudices of his countrymen, thought proper to join it with the other name in his Paraphrase°. At last, it was transferred from the margin into the *Hebrew Text*; and is now become the only Reading. But of this enough. Let us return to the main subject.

SECTION VI.

AS the Jews, we are certain, employed many and various artifices to disparage the *Septuagint*, and ward off the arguments

ⁿ Another instance of their practice in this way may be seen in 2 Kings xxiii. 13. For when *Solomon* built idolatrous Temples on the mount of Olives, the Jews, in detestation of the act, immediately changed the name of the Mountain—and instead of *הר המושחה* *Har Hammischab*, “the Mount of *Unction*, or of *Olives*,” called it *הר המושחת* *Har Hammaschith*, “the Mount of *Corruption*.” See LIGHT-FOOT’S Works, Vol. I. p. 1053.

° קרתא בית שמש דעתידא למחרב ונו. *Civitas domus folis, quæ destruenda est, dicetur una ex eis. Targ. in loc.*

which

which Christians produced against them from it; so is there great reason to suspect, that they practised the like on their *own Books*, to favour themselves, and the opinions they maintained.

It is now incontestably evident, that there are various corruptions in the *Hebrew Text*^p: But whether any of these corruptions were designedly introduced into it, is still a question. Several authors of great note stand here on different sides; and have urged a great deal in favour of their different opinions. But both parties—as well those who charge the Jews with male-practices, as those who would clear them of that imputation—have unwarily carried the matter to extremes. The truth seems to lie in the middle—They neither corrupted the Text so much as some would affirm; nor were yet so sparing of their alterations as others would make us believe.

Bishop WALTON, contending for the integrity of the *Hebrew Text*, insists, that

^p See Dr. KENNICOTT's Dissertations on “*the State of the printed Hebrew Text of the Old Testament.*”

“if

“ if the Jews had wilfully corrupted their
“ Scriptures, they would certainly have
“ done it in those places, which relate to
“ the Circumstances of our Saviour’s Life,
“ or to the Mysteries of the Religion he
“ established.” Herein I agree with him
entirely: And if we try them on these
Articles, we shall find they appear—
though he thinks the contrary—under
strong suspicions of guilt.

Let us therefore briefly examine these
Points.

When St. MATTHEW published his
Gospel, in which he proves the truth of
Christianity from the accomplishment of
the Prophecies in the person of CHRIST;
the Jews, we may suppose, took the alarm;
and did all they could to oppose and coun-
teract it. The facts they could not dis-
pute: for every one knew them to be
truly described. What then could they
possibly do, but alter the Prophecies, which

¶ Si Judæi malitiose corrupissent Scripturas odio Christi-
anorum, hoc sine dubio fecissent in vaticiniis de Christo, et
in locis quæ de præcipuis mysteriis religionis Christianæ
agunt: hoc verò non fecerunt. Bib. Polyglot. Prolegom.
VII. § 4.

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the Evangelist had applied, and turn them to another object. This it seems they did accordingly: for in opposition to the very first Quotation he makes, we may discern some footsteps of such artifice.

The Evangelist having declared, that our Saviour was born of a *Virgin*, immediately subjoins a Prophecy of ISAIAH, as accomplished in that event. Ἰδὲ ἡ παρθένος ἐν γαστρὶ ἔξει. κ. λ. This, in conjunction with other incidents, was a striking proof of the truth of Christianity; and therefore 'tis no wonder, that the Jews exerted all their endeavours to subvert and destroy it.

Now the first attempt they made, was to change παρθένος into νεάνις — a *Virgin* into a *young Woman*. But that alone being not sufficient, they afterwards dismember-

Ἦ Ἐπεὶ δὲ ὑμεῖς καὶ οἱ διδάσκαλοι ὑμῶν τολμᾶτε λέγειν, μὴδὲ εἰ-
ρηδοῦναι ἐν τῇ προφητείᾳ τῆ Ἡσαΐου, Ἰδὲ ἡ παρθένος ἐν γαστρὶ ἔξει, ἀλλ',
Ἰδὲ ἡ νεάνις ἐν γαστρὶ λήψεται, καὶ τέξεται υἱόν. Καὶ ἐξηγιᾶτε τὴν
προφητείαν ὡς εἰς Ἐζεκίαν τὸν γενόμενον ὑμῶν βασιλέα. Sed quia
vos et magistri vestri asserere audetis, non dictum esse in
Prophetia Esaiæ: “Ecce Virgo gravida erit,” sed, “Ecce
“Juvenacula in utero concipiet, et pariet filium:” Et quia
prophetiam exponitis, quasi Ezekiam, qui fuit rex vester,
spectaret, &c. JUSTIN MARTYR. Dialog. contra Tryphon.
p. 262. Vide etiam p. 291. et EUSEB. Dem. Ev. Lib. vii.
p. 315, &c.

ed the Prophecy^s; and, by joining a part of another Prediction to the forecited verse, perverted the whole in such a manner as to apply it to HEZEKIAH the son of AHAZ. Whereas, if we replace the disjointed parts, and connect the *sixth* and *seventh* verses of the IXth Chapter — as they seem originally to have been connect-

* That the Prophecy has been dismembered, appears
1. from the incoherence of the Context. 2. from the different order in which it stands in the ancient Fathers. For JUSTIN MARTYR's Copy had the 4th verse of the VIIIth Chapter in the middle of the 16th verse of the VIIth. *Dial. cum TRYPH.* p. 262. IRENÆUS's had the 6th verse of the IXth Chapter in the middle of the 3d of the VIIIth. *Lib. IV. C. 66.* And TERTULLIAN's had the 4th verse of the VIIIth after the 14th of the VIIth Chapter. *Adv. Judæos,* § 9. 'Tis true, none of these prove what the order originally was: but the sense seems to suggest, that the 6th and 7th Verses of the IXth Chapter should immediately follow the 14th of the VIIth. — And there are some intimations still left, that this was their original place. For 1. the *Targ.* of JONATHAN in Is. ix. 6. says — that the prophecy, "For unto us a Child is born, &c." was delivered to *the House of David.* And 2. JEROM asserts — in Is. ix. 6. — *Cœpta Immanuelis et nascentis pueri de Virgine Prophetia, ex eo loco, ubi dicitur ad Achaz, "Pete tibi signum a Domino Deo tuo;" versiculo isto finita est, quo inferitur, "Zelus Domini exercituum faciet hoc"* — which, in effect, connects these two parts together. And they are actually so connected, if that be of any weight, in the *Apost. Constitutions, Lib. v. § 16.* See WHISTON's *Suppl. to Lit. Proph.* p. 41, &c.

ed —

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ed — with the *fourteenth* verse of the VIIth Chapter, it will then appear to be so manifest a prophecy of the MESSIAH, and so completely fulfilled in the birth of CHRIST, that it cannot be referred to any other Person. This indeed the Jews were fully aware of; and therefore thought it necessary, after they had transposed them, to alter these verses in the *Septuagint* Translation — as well to obliterate the appearance of the Connexion, as to darken the sense and meaning of the Text. For the original Text is יְהוָה שְׁמוֹ פֶלֶא יַעֲרֵךְ לָנוּ גִבּוֹר אֲבִי־נָעַם שְׁלֹשׁ, which stood formerly in some Copies ^t of the *Septuagint* rightly translated thus — Καὶ καλεῖται τὸ ὄνομα αὐτῆς — θαυμαστὸς σύμβουλῳ, Θεὸς ἰσχυρὸς, [ἐξουσιαστὴς,] ἄρχων εἰρήνης, πατὴρ τῶν μέλλοντων αἰῶνων. But the *Vatican* reads, Καὶ καλεῖται τὸ ὄνομα αὐτῆς, Μεγάλης βελῆς ἀγγελῳ. ἄξω γὰρ εἰρήνην ἐπὶ

^t Καὶ τότε γὰρ ὄνομα εἶναι λέγεται, κατὰ μὲν τὰς Ἑβδομήκοντα, Μεγάλης βελῆς ἀγγελῳ. καὶ ὡς τίνα τῶν ἀνιγράφων ἔχει, θαυμαστὸς σύμβουλῳ. κ. λ. Huic igitur esse nomen dicitur, ut legitur apud Septuaginta, “magni concilii Angelus;” et ut quidam Codices habent, “admirabilis consiliarius, &c.” EUSEB. Dem. Ev. Lib. vii. p. 336.

τὰς ἀρχοντας καὶ ὑγείαν αὐτῶ^u. The *Alexandrian* joins the two Versions together. Καὶ καλεσεῖ (καλεῖται) τὸ ὄνομα αὐτῶ, Μεγάλης βε-
λῆς ἀγγελ^o, θαυμαστὸς, σύμβελ^o, ἰσχυρὸς, ἐξ-
σιαστῆς, ἀρχὼν εἰρήνης, πατὴρ τῶ μέλλον^o αἰῶνος.
Ἐγὼ γὰρ ἄζω. κ. λ. St. JEROM, who read
according to the *Vatican*, endeavours to ac-
count for this variation from the Hebrew,
by supposing, that the LXX were so struck
with the majesty of the Hebrew Names, that
they dared not venture to translate them—
“ Quâ nominum majestate perterritos, LXX
“ reor non esse ausos de puero dicere, quod
“ aperte DEUS appellandus sit, et cætera :
“ sed pro his sex nominibus posuisse, quod in
“ Hebraico non habetur : *Magni concilii*
“ *Angelum; et adducam pacem super prin-*
“ *cipes et sanitatem ejus* *.” But herein
JEROM was greatly mistaken : for it is evi-
dent, from the Quotations in the ^y ancient

^u How *this* Translation, so different from the *other*, could
be formed from the Hebrew, may be seen explained in CA-
PEL. Crit. Sacr. Lib. iii. C. v. § 7.

* HIERONYM. Com. in ESAIÆ ix. 6.

^y Vide IGNAT. Ep. ad *Antioch.* § 3. IREN. adv. Hær.
Lib. iv. Cap. 66. CLEM. ALEX. Pædag. Lib. i. p. 91. et
EUSEB. Dem. Ev. ubi supra.

Fathers, that the LXX did translate them—and properly too, as appears from the *Vulgate* and *Syriac* Versions². But the Jews expunged the original translation very early out of some copies, and substituted in its place what we now read in the *Vatican*, with a view to extort out of the hands of Christians one of the principal Arguments for the Divinity of Christ. For what but this could hinder their own interpreters—AQUILA, SYMMACHUS, and THEODOTIŌN—from rendering the word לֵךְ by Θεός, or some equivalent expression; which yet they carefully avoided? And what but this could induce the Jews afterwards—for such things cannot be imputed to Christians—to change Θεός into ἐξουσιότης, in those copies which contained both versions³? And to fix the whole more firmly upon them, I cannot help remarking, that, when they

² For these Versions, though made (*one* of them at least, if not *both*) from the *Greek*, are exactly conformable to the present Hebrew, and have no traces of the Words Μεγάλης Βουλῆς ἁγίας. &c. &c. But the Copies used by the ancient Fathers seem, all of them, to contain the *mixed* Version—which shews how early the Corruption was introduced.

³ Vide Cod. *Alexandr.* in loco.

altered the translation of $\text{גִּבּוֹרֵי אֱלֹהִים}$ into ἰσχυρὸς ἐξουσίας , they seem to have had their eyes on the Word הַקִּיָּין , the name of HEZEKIAH^b, to whom they would refer *this*, as well as the *other* part, of the prophecy.

The second Quotation in St. MATTHEW's Gospel is taken from MICAH, Ch. v. ver. 2. and runs thus: $\text{Καὶ σὺ Βηθλεὲμ — ὀδαμῶς ἐλαχίστη εἰ. κ. λ.}$ The *Septuagint* agrees with the *Hebrew*, and flatly contradicts the Evangelist: for it reads now, $\text{Καὶ σὺ Βηθλεὲμ ὀλιγοσὸς εἰ. κ. λ.}$ — And yet there is great reason to conclude, that it read otherwise formerly. For Cod. BARBARIN. has μὴ ὀλιγοσὶς : JUSTIN MARTYR^c, ὀδαμῶς ἐλαχίστη : ORIGEN^d, ἐκ ὀλιγοσὸς : TERTULLIAN^e, non minima: CYPRIAN^f, non exigua. From whence it appears, that the particle אֶל being dropt from the *Hebrew*, the *Greek* was afterwards altered to it. The original reading seems to have been, $\text{קִיָּין אֶל עֵינַי}$: for the present reading is inverted and ungram-

^b EZEKIAS, i. e. fortitudo Domini.

^c Dialog. cum TRYPH. p. 303.

^d Contr. CELS. Lib. i. p. 39. Philocal. Cap. i. p. 4.

^e Adv. Judæos § 13.

^f Adv. Judæos Lib. ii. § 12.

matical—and whether owing to accident or design, let others determine. But before they come to this determination, let them further observe, that the remainder of the verse seems to be defective. The Hebrew is יצא להיורת מושל בישראל. And the *Vatican* MS. reads accordingly ἐξελεύσεται τῷ εἶναι εἰς ἀρχοντα τῷ Ἰσραὴλ. But here the Heb. יצא, and the Gr. ἐξελεύσεται, both want a nominative case; which the *Alexandrian* MS. supplies by reading ἐξελεύσεται ἡγούμενος, conformably to the Evangelist. And supposing the Evangelist to have *quoted* literally from the Version of the *Seventy*, or if you please to have *translated* literally from the *Hebrew* itself, it is then evident the text must originally have stood thus—יצא מושל לרעות עמי את ישראל. And if so, the Jews wilfully corrupted the *Hebrew*, and brought ἀρχοντα into the *Greek*—perhaps with a view to support their notion of a temporal Messiah, and at the same time to establish an argument against Christians, that JESUS was not ΑΡΧΩΝ

‡ Ex te coram me prodibit Christus משיח, ut sit dominum exercens in Israel. Targ. JONATH. in locum.

or Governor in *Israel*; and consequently that the text could not properly relate to *him*.

The next Passage I shall produce is a Quotation from the Prophet MALACHI, Ch. iii. ver. 1. which three of the Evangelists have delivered to us in this uniform manner^h. Ἰδὲ ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὅς κατασκευάζει τὴν ὁδὸν σου ἔμπροσθέν σου. But the *Septuagint*, in exact conformity with the present *Hebrew*, reads thus — Ἰδὲ ἐγὼ ἐξαποστέλλω τὸν ἄγγελόν μου, καὶ ὁππότε ἐλπίσεται ὁδὸν πρὸ προσώπου μου. Now, there can be no doubt, I think, but that the *Hebrew* and *Greek* have been both corrupted in this place — on purpose to invalidate the argument of the Evangelists, by excluding the Baptist out of the Text, and destroying the connection between him and Christⁱ. That the Passage stood otherwise anciently in the *Greek*, appears from the testimony of the primitive Fathers. TERTULLIAN, who flourished about the year of our Lord cc,

^h MATTH. xi. 10. MAR. i. 2. LUKE vii. 27.

ⁱ The Targum of JONATHAN reads—mitto Angelum, without meum. Vide in locum.

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quotes it in this form — “ Ecce ego mitto
“ angelum meum ante faciem tuam — id
“ est, Christi — qui præparabit viam tuam
“ ante te^k.” But this Father must have
translated it from the *Septuagint* himself, or
else have transcribed it from the *Latin*
Version, which had been made before from
the same *Septuagint*. In either case, the point
is clear — viz. that the *Greek* has been here
corrupted: and if the *Greek*, the correspon-
dent *Hebrew* must have been so likewise.
For farther proof we refer the reader to the
works of *Eusebius*, who cites the Text in
the very same words^l, in which it is ex-
pressed in the Gospels; from whence we
may conclude, that the original was penned
after the following manner — הַגָּנִי שְׁלַח
— מַלְאֲכִי לִפְנֵיךָ וּפְנֵה דְרָכְךָ לִפְנֵיךָ — where the let-
ters dropt in the printed text are particu-
larly distinguished.

I know very well how Expositors con-
tend, that the Evangelists might have quo-
ted in the manner they have done, though
the Text had been originally as it now stands:

^k Adv. Judæos, § ix.

^l Demonstr. Evangel. Lib. ix. p. 430.

because

because “ it was a common practice among
“ them to change cases, persons, number,
“ gender, tenses, and affixed pronouns —
“ and also to add a word or two — in order
“ to bring the passage they quoted to an-
“ swer their purpose the better^m.” But
then I know likewise, that this assertion,
though generally adopted, is in reality as
distant from truth, as it is from common
honesty? Christianity stood in no need of such
mean arts to support it : and the first teach-
ers of it were too sincere, too upright to use
them. They had more regard to the credit
of the Gospel — greater attention to the ge-
nius of their adversaries — and higher noti-
ons of the understanding of mankind, than
to think of imposing such proofs upon them.
The quotations they produced were full to
the point ; and always expressed, as to the
stress of the argument, in the words of the

^m Immutant autem frequenter (novi Testamenti Scriptores)
casus, personas, numerum, genus, tempus, pronomina affixa,
ut locus sive testimonium Scripturæ proposito suo apte qua-
dret. CAPPELL. Critic. Sacr. Lib. ii. Cap. iv. § 3.

Aliquando verbis in Scriptura sacra allegatis una vel altera
vox peregrina inseritur ad commodiorem sensum ex iis elici-
endum. SURENHUSIUS de Mod. allegandi, &c. Thes. vi.

authors quoted. If they disagree at present with the passages from whence they are taken, have we not greater reason to suspect the originals of incorrectness, than the Evangelists of unfaithfulness? And would it not have been much better for the cause of Christianity, if we had taken the trouble to collect, and to collate all the *Hebrew* and *Greek* manuscripts of the Old Testament, that are yet to be found, than lazily to depend on the *printed Hebrew* text, and the two editions of the *Septuagint*, as if they were entirely, or nearly perfect; --- and then censure the Evangelists for differing from them, when, in all likelihood, 'tis they that differ from their former selves?

SECTION VII.

IF the foregoing instances should be thought too few to support the weight of so momentous a charge, we have others at hand to bring to their aid --- and sufficient, we presume, to establish our allegation beyond controversy. These then we shall now produce.

When

When JUDAS brought again the *Thirty* Pieces of Silver, which he had received of the Jews for betraying his Master; and the Rulers afterwards laid them out in the purchase of the *Potter's field*, for a burying place of strangers; then, St. MATTHEW observes^a, was fulfilled that which was spoken by JEREMIAH the Prophet, saying, Καὶ ἔλαβον τὰ τριάκοντα ἀργύρια, τὴν τιμὴν τῆς τετιμημένης, ὃν ἐτιμήσαντο ἀπὸ ἡμῶν Ἰσραὴλ· καὶ ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν τῆς κεραμέως, καθὰ συνέταξε μοι Κύριος. But this Text is not to be found at present in the Book of JEREMIAH; it is only in that of ZECHARIAH^o. Originally, however, it might belong to the other: for as it was the opinion of the ancient Jews, that the spirit of the former dwelt in the latter of these Prophets; and their Traditions assure us, that they often connected those books together which treated of similar subjects^p; so it is not improbable, that, by such connexion, they might accidentally insert some Chapters of JE-

^a Matth. xxvii. 9, 10.

^o Chap. xi. 13.

^p Vide LIGHTFOOT, Hor. Hebr. in Matth. xxvii. 9.

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REMLIAH in the Book of the Prophet ZECHARIAH, and thereby introduce the present disorder⁹. But whatever we may judge of the *Situation* of the Text, the *Words* of it, as they stand in the Prophecy of ZECHARIAH, are evidently corrupted both in the *Hebrew* and *Greek*. Now with regard to the *Greek*, which runs, according to the form of the quotation, after this manner—Καὶ ἔλαβον τὰς τριάκοντα ἀργυρὰς, ὃν τρίπον ἔδοκιμάσεν ὑπὲρ αὐτῶν, καὶ ἐνέβαλον αὐτὰς εἰς τὸν οἶκον Κυρίου εἰς τὸ χωνευτήριον — every one, who is acquainted with the dialect of the LXX¹, must needs perceive, that it is not *theirs*.

⁹ It is the opinion of the learned MEDÆ, founded on no slight reasons, that the *six* last Chapters of ZECHARIAH belong to the Book of JEREMIAH. See his Works, p. 786. But if the Reader thinks it more probable, either that the Evangelist inserted the *name* of no Prophet, as the *Syriac* Version seems to intimate; or, if he did, that some early Transcriber mistook it, and so for Ζηρῆ wrote Ἰρη, which is not very likely; he has my free leave to use his Judgement. None of these opinions affect my argument.

¹ The LXX translate the Word הַסֵּךְ, even when it signifies *Money*, most commonly by ἀργύριον, as it is in the Gospel; and, but seldom by ἀργύρεος, and still seldomer by ἀργυρῶς, which is chiefly used by the other *Greek* Interpreters. צֶבַח is generally rendered κεραμεὺς, and never χωνευτήριον but in this place.

But

But if not theirs, whose Version then, you will ask me, is it? I answer, it is a *mixed* Version, taken chiefly from that of SYMMACHUS^s; and was intruded here instead of the original, on purpose to darken and disguise the fact which the Evangelist meant to prove. And indeed it is disguised effectually^t: for what affinity is there between “throwing the money into the *fur-nace*,” and “giving it for the *potter’s field*?” As to the *Hebrew*, there are two words seemingly dropt, and a third misplaced, in all the printed Copies: for

^s This is apparent from the following Collation. Zech. xi.

Ver. 12. LXX. Καὶ ἔφησαν τὸν μισθὸν μὲς τριάκοντα ἀργύρες.

Aq. Καὶ ἔφησαν τὸν μισθὸν μὲς τριάκοντα ἀργύρες.

Sym. Καὶ ἐβάθμισαν τὸν μισθὸν μὲς τριάκοντα ἀργύρες.

Ver. 13. LXX. Κάθεσ αὐτὰς εἰς τὸ χωνευτήριον — καὶ ἔλαβον τὰς τριάκοντα ἀργύρας, καὶ ἐνέβαλον αὐτὰς εἰς τὸν οἶκον Κυρίου εἰς τὸ χωνευτήριον.

Sym. Ῥίψον αὐτὰς εἰς τὸ χωνευτήριον — καὶ ἔλαβον τὰς τριάκοντα ἀργύρας, καὶ ἔρριψα αὐτὰς εἰς τὸν οἶκον Κυρίου εἰς τὸ χωνευτήριον.

Aq. Ῥίψον αὐτὰς πρὸς τὸν πλάσην . . . καὶ ἔρριψα αὐτὰς ἐν οἴκῳ Κυρίου πρὸς τὸν πλάσην.

Vide EUSEB. Dem. Evang. Lib. x. p. 479, &c.

^t The *Targum* disguises it likewise, though in a different manner. Vide in locum.

the

the genuine reading, I apprehend, was this.
 ואשליך אתו אל בית היוצר, כאשר צוני יהוה.
 The former part stands confirmed by the
 Quotation in the *Gospel* and *Apostolical
 Constitutions*²; and the latter is supported
 by the *Arabic* Version, which closes the
 sentence with “quemadmodum præcepe-
 “rat mihi Dominus.”

The learned Mr. MEDE, observing “how
 “awkwardly the words בית יהוה stand
 “in the sentence, and how disturbed they
 “make the syntax, would read in their
 “stead כרת יהוה, which is, *ad verbum*,
 “κατὰ σύνταγμα Κυρίου, or, as St. MATTHEW
 “more freely translates it, καθὰ συνέταξέ μοι
 “Κύριος³.” By this Criticism we gain in-
 deed a kind of foundation for the latter
 part of the Evangelical Quotation, which
 otherwise has nothing to support it in the
Hebrew: But then it should be considered,
 that whatever we gain on the one hand,
 we lose hereby on the other. For if בית

² Matth. Καὶ ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν τῷ κεραμέως. Cap.
 xxvii. 10.

Const. Ap. Καὶ ἔδωκαν αὐτὰ εἰς τὸν οἶκον τῷ κεραμέως. Lib. V.
 Cap. xiv. p. 320.

³ Mede's Works, p. 786.

be altered or struck out, what is there left to sustain the sense and purport of the Quotation? The principal and most emphatic article in the application of the Prophecy is the Potter's FIELD^y, which the alteration proposed would entirely annihilate. This alteration therefore cannot be admitted: Nor is there in truth any occasion for it. Only transpose the words as above, and then insert what is there inserted, and the whole Text becomes right at once—the sense clear, and the syntax regular. But to proceed to other instances.

The fifty-third Chapter of the Prophecy of ISAIAH, however perverted by the *Chaldee Paraphrast*^z, contains a clear and

^y In the Quotation produced from the *Apostolical Constitutions*, (Note *u*) the Word מִן is rendered according to its general meaning by οὐκ. But the LXX render it often by τόν; and once, *Ruth* ii. 7. by ἀγρός; which seems, from the Evangelist, to have been also the word by which they rendered it in this place: for I have already proved, that the Translation we have now of this Verse is not the *Seventy's*.

^z Mirè hæc omnia invertit Chaldæus, ut Messiam nobis depingat qualem Judæi volunt, says GROTIUS; who yet perverts them as strangely himself, though to another purpose.

circum-

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circumstantial description of the sufferings of the MESSIAH for the salvation of mankind. Thus, verse 8. “for the transgression of my people was he stricken,” or “was the stroke upon him.” But the LXX, who read למות, and not למו, render it ἡχθῆ εἰς ΘΑΝΑΤΟΝ, “was he led to Death.” Then follows, verse 9, a particular account of the manner of his Death and Burial; expressed probably at first, as Dr. KENNICOTT and others have observed^a, in this regular order.

וַיִּתֵּן אֶת רָשָׁעִים בְּמוֹתוֹ וְאֶת עֹשֵׂי קִבְרוֹ. i. e. “He was lifted up with wicked men in his death; and with a rich man was his sepulchre.” Now it is apparent at first sight, that such a Prediction compared with its Accomplishment^b must bear hard on the unbelieving Jews; and lay them under a strong temptation of altering the Text, in order to destroy the evidence of it. And indeed there is some reason to conclude, that they accordingly transposed

^a See KENNICOTT's second *Dissertation*, p. 371, &c. WHITE's Comment. on ISAIAH; and CLERIC. Com. in loc.

^b See MATTH. xxvii. 38. 57 — 60.

these

these two words, קברו and כמתיו—which seems in a great measure to have answered their purpose: for the present Reading — “He made his grave with the wicked, and “with the rich in his death”—is become thereby so perplexed, that it scarcely conveys any sense at all. But the *Greek*—which is the point chiefly to be remarked—is still more corrupted: for it runs thus. Καὶ δώσω τὰς πονηρὰς ἀντὶ τῆς ταφῆς αὐτῆς, Ὁ ΤΟΥΤΩΣ ΠΑΘΟΥΣΙΟΤΩΣ ἀντὶ τῆς θανάτου αὐτῆς—where the meaning of the Prophecy is entirely lost.

But of all the Texts which the Jews have altered, there is none that carries more evident marks of wilful corruption, than that of JEREMIAH, Chap. xi. ver. 19. It was applied early to our Saviour: and stands thus in the *Septuagint*. Ἐγὼ ὡς ἀρνίον ἀκακὸν ἀγόμενον εἰς θύεαν. i. e. “I was “like an innocent Lamb led to the slaughter.” All the *other* Versions concur in the same sense. The *original Hebrew* must therefore have been ואני כבש חמים יבול לטבח. But how different is this from the present Reading? ואני כבש אלה יבול לטבח.

לַטְנוֹחַ — where it is plain, the Jews erased the Word מִסֵּחַ, or whatever else ^c answered to ἄκακον, and inserted אֱלֹהִים in its stead: — And all with a view to puzzle the Text, and hinder us from referring the Word *Lamb* to Christ. And to give them their due, they have puzzled it sufficiently. For the meaning now is — “I am like
“a Lamb, an Ox shall be led to the
“slaughter.” This corruption we may charge on the Jews with more confidence, because the Text, in conjunction with its parallel, ISA. liii. 7. bore so hard upon them, that, having nothing to answer, they betook themselves to blasphemy ^d; — and

^c I am not certain what the Original read in this place. The *Chaldee Paraphrase* has יְהִיב, *electus agnus*.

^d Καὶ ἀπὸ τῶν διὰ Ἱερემίαν λεχθέντων, ταῦτα περιέκοψαν. Ἐγὼ ὡς ἀρνίον φερόμενον τῷ θύεσθαι· κ. λ. — Καὶ ἐπειδὴ αὕτη ἡ περικοπὴ ἢ ἐκ τῶν λόγων τῷ Ἱερემίᾳ ἔτι ἐστὶν ἐγγεγραμμένη ἐν τισιν ἀντιγράφοις τῶν ἐν συναγωγαῖς Ἰουδαίων· πρὸ γὰρ ὀλίγου χρόνου ταῦτα ἐξέκοψαν· ἵπτιδαν καὶ ἐκ τέτων τῶν λόγων ἀποδεικνύεται ὅτι ἐβελεύσαντο Ἰουδαῖοι περὶ αὐτὴ τῷ Χριστῷ ἀναιρεῖν αὐτὸν γαυρώσαντες, βελευσάμενοι· καὶ αὐτὸς μὴνύεται, ὡς καὶ διὰ τῷ Ἡσαΐᾳ προφητεύθη, Ὡς πρόβατον ἐπὶ σφαγὴν ἀγόμενον, καὶ ἐνθάδε, Ὡς ἀρνίον ἄκακον δηλῆται· ὃν ἀπορέμενοι, ἐπὶ τὸ βλασφημεῖν χωρῆσι. Et ex *Hieremiæ* responsis hæc reciderunt: *Ego ut agnus, qui ad sacrificandum abducitur, &c.* — Et quia refectio ista ex *Hieremiâ* adhuc in quibusdam exemplaribus, quæ in *Judæorum* asservantur *Synagogis*, scripta
from

from blasphemy to forgery the transition is easy: In their case indeed it was almost unavoidable: for, being closely pressed by the weight of this passage, and having fruitlessly attempted to strike it out of the *Septuagint*-Copies, they had no other resource left, but to falsify and adulterate their *own* Books; and then produce them in opposition to the *Septuagint*.

Add to these another passage from the prophet *ISAIAH*, somewhat akin to the former, which the Jews designedly altered in the *Greek*, and expunged entirely out of the *Hebrew*^c. The passage here meant is

reperitur (nam haud ita pridem hæc verba reciderunt), quandoquidem ex his quoque dictis probari potest, Judæos consilium iniisse de ipso Christo, statuentes eum in cruce suspensum occidere; atque idem ipse, quemadmodum est ab *Esaiâ* etiam vaticinio præmonstratum, indicatur *tanquam ovis ad occisionem abduci*; atque hic quoque, *velut agnus innocens* designatur; expedire se non valentes ex his angustiis vertuntur ad convitia. JUST. MART. Dialog. cum TRYPH. p. 298.

^c Expunged at least so much of it, that the *Sense* is *entirely lost*. The *Hebrew*, in the printed Copies, runs thus —
אָמְרוּ צַדִּיק כִּי־טוֹב. “*Dicite iusto, quod bonus vel bene.*”
But the Authors of the present *Greek* evidently read in this manner —
אָמְרוּ אֲסֵרְנוּ הַצַּדִּיק כִּי לֹא טוֹב לָנוּ. “*Dixerunt, (dicentes) alligemus iustum, quoniam non bonus (inutilis) est nobis.*”

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in the third Chapter, ver. 10. and runs, according to our present Copies, in this form—*Δήσωμεν τὸν δίκαιον, ὅτι δύσχετος ἡμῖν ἐστίν.* But JUSTIN MARTYR assures us^f, that the original *Septuagint* read — *Ἀρώμεν τὸν δίκαιον. κ. τ. λ.* The words occur again, with a little variation, in the book of *Wisdom*, Chap. ii. ver. 12. where they are attended with a very striking Comment — a Comment which seems to indicate, that the author of that book was a *converted Jew*.

Whether the LXX translated the word אָמַר by Ἀρώμεν, or found another word in the Text, I am not able to determine. The Syriac Interpreter, who read nearly as the present *Hebrew*, has אָמַר לְצַדִּיקָא טַב. i. e. “*Justum Deum vehementer exacerbârunt*”—deriving the word אָמַר from the root אָמַר, *amarum esse*. And this he seems to have done, in order to make sense of the words, and bring them into some coherence with the Context.

^f Λέγων γὰρ τὴν γραφὴν, ἣ λέγει, Οὐαὶ αὐτοῖς, ὅτι βεβέλευται βαλὴν πονηρὰν καθ’ ἑαυτῶν, εἰπόντες, ὡς ἐξηγήσαντο οἱ ἐβδόμηκοι ἐπὶ τῆς ἐκκλησίας, Ἀρώμεν τὸν δίκαιον, ὅτι δύσχετος ἡμῖν ἐστίν· ἡμεῖς ἐν ἀρχῇ τῆς ὁμιλίας, καὶ εἰπόντες ὅτι ἐπεὶ ὑμεῖς εἰρηδοῦσαι βέβατε, εἰπόντες, Δήσωμεν τὸν δίκαιον, ὅτι δύσχετος ἡμῖν ἐστίν. Recitans enim locum, in quo est: *Vae ipsis, quia consilium malum ceperunt adversus seipsos; dicentes, sicuti Septuaginta exposuerunt intuli, Tollamus justum, quia incommodus est nobis: cum ab initio colloqui id quod vos dictum voluistis retulerim, dicentes, Vinciamus justum, quia inutilis est nobis.* Dialog. cum TRYPH. p. 367.

SECTION

SECTION VIII.

LET these instances suffice with respect to the *Prophecies* relating to our Saviour. Proceed we next to the *Mysteries* of the Religion he established. Among these there was one Mystery^s — I mean the Calling of the Gentiles — that was peculiarly disgusting to the Jews. This doctrine they strenuously contradicted, and opposed with the utmost virulence. Knowing therefore their prejudices on this head, we may naturally expect to find several of the texts, that favour this doctrine, altered and corrupted by them. And indeed we enter but a little way into the history of the Gospel, before we meet with the alterations expected. For when

^s This I call a *mystery*, because the Scripture calls it so. See *Ephes.* iii. 1, &c. And it seems to be the *chief*, if not the *only* mystery, which the Jews of *that* time concerned themselves about. They never entered deep enough into the doctrines of Christianity to dispute *other* mysteries. This struck them at once, and galled their pride. The objections they made to the *Divinity* of Christ, &c. were not properly their *own*: they borrowed them from the *Heretics*.

the Question about the Call of the Gentiles, and their exemption from the *Jewish* Law, came to be discussed in the Council at *Jerusalem*; though the Apostle determined it in favour of the Gentiles, and supported his decision by a plain, pertinent text of Scripture^b; yet is that text now so amazingly altered and corrupted in the *Hebrew*, that, if it be applicable to the point at all, it rather makes *against*, than *for* that decision.

But to set this matter in a clearer light, it may be proper to produce the whole passage. St. PETER, and the rest who were engaged in that work, having declared to the assembly, how God himself had confirmed their method of admitting the Gentiles into the Christian Church, without conformity to the *Jewish* Law; St. JAMES thereupon observed, that all this was perfectly agreeable to the words of the Prophets, and particularly to those of Amos, Ch. ix. 11, 12. “After this I will return, and will
“build up again the tabernacle of David,
“which is fallen down; yea, I will build

^b See Acts xv. 4—21.

“ again

“ again the ruins thereof, and will set it up;

ὅπως ἂν ἐκζητήσωσιν οἱ κατὰλοιποὶ τῶν ἀνθρώπων
τὸν κύριον, καὶ πάντα τὰ ἔθνη. κ. λ. “ that the

“ residue of men may seek after the Lord;

“ even all the Gentiles, upon whom my

“ name is called; saith the Lord, who doeth

“ all these things.” *Act. xv. 16, 17.* These

words are quoted exactly from the Version

of the LXX, according to the *Alexandrian*

MS. It is evident therefore that THEY read

thus — “ למען ידרשו את יהוה שארית אדם וגו’

—and it is as evident, that, if this reading

had not been the true one, the Jews of that

time, who were so violently prejudiced

against the consequence drawn from it,

would never have been determined by it.

But determined by it they were: and there-

fore stand, in this dispute, on the side of the

Apostle against their descendants. For their

descendants, resolutely bent on maintaining

their opinion at all adventures, have since

corrupted the text; and, by reducing it to

the form it is in at present — that is, by

dropping the word יהוה, changing ידרשו

into ירשו, and אדם into אדום—have made

it speak the following sentiment: “ that
 “ they, viz. the Jews, may possess, or rule
 “ overⁱ, the remnant of Edom, and all the
 “ heathen,” &c. A fine compliment to
 themselves at the expence of the Apostle’s
 judgement!

There is another text, relating to the
 same subject, and quoted by St. LUKE, *Act.*
xiii. 47. which the Jews, unable otherwise
 to elude its force, have since altered in the
Hebrew.

The point was this: When the Jews op-
 posed the doctrine of St. PAUL, and disdain-
 fully rejected the offer of the Gospel; he
 plainly told them, that he would thence-
 forth turn to the Gentiles: — not out of any
 resentment for the ill usage he had received
 from them; but in obedience to CHRIST’S
 command, and for the accomplishment of
 the prophecy of ISAIAH: who says, *Ch.*
xlix. 6. “ I will set thee for a light to the
 “ Gentiles, that thou mayest be for salvation
 “ unto the ends of the earth.” The *Greek*

ⁱ Dominabiturque in omnia regna domus David. *Targ.*
 JONATH. in loc.

words in the *Aets* are these — Τέθεικά σε εἰς
 φῶς ἐθνῶν, τὸ εἶναι σε εἰς σωτηρίαν ἕως ἐσχάτης γῆς.
 And they are the same likewise in the *Alex-*
andrian MS. The LXX therefore read in
 their Copy להיותך ישועתי — But the later
 Jews omitted the ך *Capb* at the end of the
 first word, and added a י *Jod* to the end of
 the other; and thereby formed the present
 reading, להיות ישועתי — which, literally
 translated, means, “ that my salvation may
 “ be *extended* to the ends of the earth”—
 that is, as they interpret the words, that
 the *Jewish* Dispensation, often called “ the
 “ Salvation of God,” may spread far and
 wide; and that Profelytes may be gathered
 to it out of every nation and kingdom of
 the world ^k. An interpretation, suitable in-
 deed to the notions of the Jews, but quite

^k This appears from JUST. MARTYR. Dialog. cum TRYPH.
 p. 350. where, having produced this Text in a still stronger
 manner — for there it is εἰς σωτηρίαν ΑΥΤΩΝ — he observes,
 Ταῦτα ὑμεῖς μὲν εἰς τὸν Γένος (f. τὴν Γένος) καὶ τὰς Προσηλύτους
 εἰρηδοῦναι νομίζετε. Hæc vos (Judæi) quidem in Gejoras et Prose-
 lytos dicta arbitramini.

The *Targum* of JONATHAN applies this Text likewise to the
 Jews. Nunquid purum vobis est, quod vos vocemini servi
 mei ad suscitandas tribus Jacob, &c. Vide in loc.

contrary to the doctrine of the Apostle, and to the purpose for which he quoted the Text.

Other instances — and they are very numerous — I leave to the investigation of the curious Reader; and hasten to consider the principal Objections, that have been already urged, and may still be repeated, against the Positions I have now advanced. And,

1. It has been said in favour of the Jews, “ that the veneration they expressed for their “ sacred Books, and the zeal they shewed “ for the preservation of their integrity, “ would never suffer them to recede from “ the text, or make any changes and alterations in it ¹.” Now, whatever zeal they shewed *at first*, ’tis apparent from their own writings, that it greatly abated, or rather degenerated afterwards. For, contrary to what is here suggested, the *Babylonish* Talmud positively asserts, “ that it is right

¹ Confirmatur vero, Judæos hoc (viz. Scripturas corrumpere) nunquam voluisse, ex incredibili ipsorum zelo erga Legem et libros sacros, ut mortem potius omniaque tormenta subirent, quam vel unum Legis apicem mutare vel adulterare vellent. Bibl. Polyg. Proleg. vii. § 4.

“ and

“ and lawful to take away one letter from
“ the Law, that the name of God may be
“ publicly sanctified; or may not be pub-
“ lickly prophaned ^m.” Allow them once this
Principle, and you must of course allow,
that they *might* make as many and frequent
alterations in the sacred text, as the honour
of God, and the service of Religion seemed,
in their judgement, to require. And if they
might, would they not judge, from their
notion of Christianity, that they were ab-
solutely bound to *do* it? And what are the
alterations we have charged upon them, but
so many clear and cogent proofs of the
actual exertion of this Principle? — The
very alterations we should expect them to
have made, in the circumstances they were
then situated. But,

2. It has been farther urged, “ that if the
“ Jews had made any alterations at all, they
“ would certainly have made them in those
“ places which seem to bear hardest against
“ them: but there are many passages extant

^m Tract. *Jebainoth*, Cap. viii. apud PEZRON. *Antiq. de*
Tems, P. II. C. vi. p. 420.

“ in the *Hebrew*, and acknowledged on all
 “ hands to be genuine, which conclude
 “ much stronger against the Jews, than any
 “ of those they are supposed to have cor-
 “ rupted; and therefore,” &c.” This ar-
 gument, though often urged with great
 confidence, is, in my opinion, of little
 weight. “ They did not corrupt *all* the texts
 “ that made against them; and therefore
 “ corrupted *none*” — is a kind of reasoning
 which can hardly be thought conclusive.
 The truth of the case seems to be this. The
 Jews made no alterations — no *wilful* ones
 I mean — either in their *Greek* or *Hebrew*
 Copies, till they were forced to make them
 in their own defence. The arguments first
 alledged against them were drawn from the
Septuagint Version; and *these*, being other-
 wise unanswerable, forcibly urged them to
 make alterations in *that* Version, as the only
 expedient their case would admit. And
 whatever additional, subsidiary arguments
 the *Hebrew* might farther contain; yet, so
 long as they subsisted only in the *Hebrew*,

^a Vide Bib. Polyg. Proleg. vii. § 4. et Auctores ibi laudatos.
 they

they were in effect, from the ignorance of Christians in that language, no arguments at all: and therefore might safely be suffered to remain. But when the artifices of the Jews came to be detected, and the alterations they had made in their *Septuagint* Copies to be charged full upon them, they had no other means to defend themselves, but by making alterations in their *own* Books, and then opposing them to the *Greek* Version. And, that they should at this time proceed such lengths, and make use of such methods in support of their *established Religion*, can surely be a matter of no great surprize; when we consider,

3. How many, and what strange alterations they afterwards made in the *reading* of their Copies, purely for the support of their *private Opinions*. As a proof of this, I shall beg leave to produce a Paragraph from STEHELIN'S *Rabbinical Literature, or Traditions of the Jews*, Vol. I. p. 106. where he exhibits some Specimens of the critical learning of the *Rabbins*, or their skill in amending the Scripture; by which talent, he says, they have, among their own people, perverted the sense of many of the clearest and most significant passages.

“ When

“ When the words of Scripture are not
 “ pliant to their designs or maggotries, their
 “ lesson is, READ NOT SO, BUT so : and
 “ the Jews hearken and believe readily. In
 “ the Talmud-Treatise *Berachoth*, we have
 “ the following Passage. *Rabbi ELIEZER*
 “ hath said °, *MOSES* had set himself against
 “ God, because it is written ^p, *MOSES* *prayed*
 “ אל יהוה *unto the Lord*. Read not *el*
 “ *Jehova*, but *al Jehovab*, i. e. *against the*
 “ *Lord*. The *Resch Lakisch* hath said, to
 “ every one who says *Amen* with all his
 “ might, the gates of Paradise are open ;
 “ because it is written ^q, *Open the gates, that*
 “ *the righteous nation*, שמר אמונים, *which*
 “ *keepeth the truth, may enter in*. Read not
 “ *shomer emunim*, but *shomer Amen*, i. e.
 “ *which says Amen*. In the *Bava Bathra* ^r
 “ there is a passage which runs thus — *Rabbi*
 “ *SAMUEL*, son of *NACHMANI*, saith, that
 “ *Rabbi JOCHANAN* had said, that three are
 “ called by the name of the holy and blessed

° Fol. 32. col. 1.

^p Numb. xi. 2.

^q Isai. xxvi. 2.

^r Fol. 75. col. 2.

“ God ;

“ God; viz. the *Righteous*, the *Messiah*, and
 “ *Jerusalem*. With respect to the *Righteous*,
 “ it is proved from ISAIAH, Ch. xlviii. 7.
 “ The *Messiah* is called by the name of God,
 “ because it is written^s, *And this is his name*
 “ *whereby he shall be called, Jehovah, the*
 “ *Lord, our righteousness*. And *Jerusalem*
 “ is so called, because it is written^t; *It is*
 “ *round about eighteen thousand measures:*
 “ *and the name of the City from that day*
 “ *shall be יהוה שמה, the Lord is there.*
 “ Read not *shamma*, i. e. *there*; but read
 “ *shema*, i. e. *her name* (N. B.) shall be
 “ called *Jehova*. The Treatise entitled
 “ *Nidda* says^u, He who learneth every day
 “ one *Halacha*, i. e. one *Talmudic Ordinance*,
 “ is sure to be an heir of eternal life; as it
 “ is said^x, הליכות עולם לו — *his ways are*
 “ *everlasting*. Read not *halichoth*, *ways*;
 “ but read *halachoth*, *ordinances*.”

^s Jer. xxiii. 6.

^t Ezek. xlviii. 35.

^u Fol. 73. col. 1.

^x Hab. iii. 6.

There

There are, in the *Rabbinical* writings, many more such amendments, or rather corruptions, of the sacred text; founded chiefly, as you may here observe, on the different methods of pronouncing the words; — that is, on the different *vowels* that are annexed to the letters of which a particular word is composed. At what time the *Vowel Points* were first applied to the *Hebrew* Text, has been a subject of long debate; and is not yet perfectly settled. It should seem, however, from the instances now cited, that they must have been used, at least in particular cases, when the fore-mentioned precept — “Read not so, but so” — was delivered by the *Talmudists*^y; or otherwise these writers must have made a *distin-*

^y Besides the frequent repetition of this precept, which plainly implies the use of the *Vowel Points*, there are several things in the *Talmud* which expressly prove it. In *Tractatu Nedarim*, fol. 37. disputant *Talmudistæ*, num liceat docere legem pro mercede? Diverſo modo respondent; tandem R. Jo-
chanan ait, licere accipere שכר פסוק טעמים *mercedem pro
pausis accentuum* docendis. Rashi in margine explicat שמלמדו
ניקוד וטעמים *quia ipsum docet punctuationem et accentus*. Ergo
actualis punctatio debuit existere: Quomodo enim aliter docere
potuissent. LEUSDEN. *Philolog. Heb. Dissert.* xv. p. 174.

tion without any difference; — an absurdity which we can never suppose them to have been guilty of. And yet, on the other hand, it is incontestably evident from the translation of the LXX, that the *Hebrew* Text was not pointed, when they undertook and accomplished that important work². Hence then it may be inferred, that these *Vowel Points* were first introduced in some part of the interval between the completion of the *Septuagint* Version and the publication of the *Talmud*. And if so; in what part of this interval can you conceive the use of them to have been more necessary, than in that, wherein the Jews were often obliged to read differently — that is, to alter the common *pronunciation* of words — in order to extract a different sense and meaning from them; and thereby evade the arguments of Christians? To perpetuate this mode of pronunciation, and the novel interpretations founded thereon, the *Rabbins* invented the *Vowel Points*. These, it should seem, they applied only at first to some particular words;

² Vide CAPPEL. Arcan. punct. revelat. L. I. c. viii.

and

and then gradually extended their use, as circumstances and occasions required. By these means they read and explained diverse passages very differently from the ancient manner, without altering the letters of the text^a. Finding their utility in this respect, they afterwards proceeded a greater length; and applied them to the whole Scripture in all their *common* Bibles,—that the people might be the better able both to read and to understand it. But as they affixed these *Points*, probably, at first for a particular end, and to ascertain a particular reading; so, if that reading should afterwards appear unfavourable to their cause on any other account, they artfully retained the liberty of altering and new-modelling it again, by leaving all their *Synagogue-Copies* *free* and *unpointed*. In this light we clearly see the

^a Not but that the Text has suffered greatly, since the application of the *Points*, by the frequent omission of the *Matres Lectionis*, especially of the *l* and *r*. And I think it should be the business of a future Editor to attend carefully to this Article; and, instead of following the contracted form of our *pointed* Books, to restore all such mutilated words—where the authority of MSS. or parallel places will bear him out—to their *full, uniform* and *just* orthography.

reason

reason of a practice, which, being general among them, is continually taken notice of, but has not yet, in my opinion, been so well accounted for: — I mean, the reason of their *pointing* their *common* Bibles; and reserving their *Synagogue* ones *without points*. And that this is no fanciful reason appears from the words of Rabbi BECHAI, as cited by BUXTORF in his *Tiberias*, p. 45. “*Jussi*
“*sumus non punctare librum Legis, quia*
“*vox punctata omnem sensuum varietatem*
“*et multiplicationem excludit, sed ablatio*
“*punctorum eam parit.*”

SECTION IX.

UPON these grounds, and by these artifices, the Jews made many and signal alterations in the *Septuagint Version*; and not a few in their *own* Books. At what time these alterations were made — how they increased — and by what means they were propagated, it is no easy matter to determine. This, however, we may observe; that as Christianity got footing first in *Judea*,

G

and

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and was supported there by the Gospel of St. MATTHEW — which Gospel contains no less than *forty* quotations; all taken, I believe, originally from the *Septuagint* Version — so it is not unlikely, that the Jews, who lived in that country, and used the *Hebrew* Scriptures in their Synagogues, were the first that objected to the faithfulness and propriety of this Version; as being the first that were concerned in examining the passages quoted from it. Nothing could be more offensive to the Jews, as nothing could be more prejudicial to their cause, than the Gospel now mentioned. It was therefore by all means to be opposed. But since the facts it contained could not be disproved, they had nothing left but to invalidate the quotations: And therefore, to secure their point this way, they struck some passages out of the *Septuagint* — altered others, as they judged expedient^b — and distorted the rest to a different meaning.

^b Thus the noted passage in HOSEA, Ch. xi. ver. 1. quoted by St. MATTH. ii. 15. after this manner — Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου — was altered by them into, Ἐξ Αἰγύπτου μετεκάλεσα τὰ τέκνα αὐτῆ. That the *Evangelical* Quotation was the original
After

After the publication of St. LUKE's Gospel, the *Hellenistic* Jews found themselves under a strong necessity of adopting the alterations, which their brethren of *Judea* had made before — and perhaps of adding considerably to their number, on account of the unexpected favour and privileges, which that Gospel opened to the *Gentile* world. But the *Septuagint* being here in common use, and well known to the body of the people, it was not so easy to alter the Copies without assigning some reasons for it. The alterations already made in *Judea*, and which came recommended by the heads of the nation, might possibly be adopted on that account; as such a recommendation might be deemed of itself a sufficient reason. And if so; the learned Chiefs of the *Hellenistic* Syn-

nal reading of the *Septuagint* may well be presumed; because
 1. it is agreeable to the *Hebrew*. 2. Because the word קרא, though it occurs several hundred times in Scripture, is never rendered μετακαλέω but in this place. See ver. 1. 3. And 3. because the Jews, who acknowledge לבני, *filium meum*, to be the true Text; yet explain it, in conformity with the present *Septuagint*, by להון בנין, *eos filios*. Vide *Targ.* in loc. A shrewd sign that the people, who thus explained the *Hebrew*, had a hand in corrupting the *Greek*.

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agogues had nothing else to do, but to proceed on the same principles; and, having first altered their *Hebrew* Copies in such places as made against them, to bring those Copies to confront the *Septuagint*, and evince the necessity of farther corrections: And there are some grounds to conclude, that they proceeded accordingly: for in many places, relating to the *Gentiles*, the *Hebrew* is corrupted, when the *Greek* is not. Of this we have given some instances above^c; and particularly one from the Prophet AMOS, Ch. ix. 12. where, it is farther to be observed, that the *Aldine* Edition reads ἐπὶ ἐκζητήσωσί ME, as if the original had been למען ידרשוני. Another instance may be seen in the List Ch. of ISAIAH, ver. 4. The text manifestly relates to the *Gentiles*; but the Jews, by dropping the ם *mem* at the end of the two words עמי and ולאומי — for the *Syriac* interpreter^d evidently read עמים and ולאומים — have brought it to speak in favour of *themselves*: so that, instead of,

^c Pag. 68, &c.

^d Verf. Syr. Audite me, populi; et auscultate me, gentes. The LXX. Καὶ οἱ βασιλεῖς, as if they had read עמי and עמים for עמים and עמים — Hearken

“Hearken unto me, ye people; and give
 “ear unto me, ye nations:” it is now,
 “Hearken unto me, O *my* people; and give
 “ear unto me, O *my* nation” — in direct
 opposition to the remainder of the verse. A
 third instance of the like sort occurs in *Deut.*
Ch. xxxii. ver. 43. For there the *Septua-*
gint, agreeably to the Apostle’s quotation^e,
 reads — Εὐφραίνθητε ἔθνη ΜΕΤΑ τῷ λαῷ αὐτοῦ,
 “Rejoice, ye gentiles, WITH his people.”
 But the *Hebrew*, and indeed the *Samaritan*,
 dropping the *preposition*, have turned it to
 a different sense. For according to *them*
 the meaning is, “Praise, ye gentiles, his
 “people.” — Nor is this the only omission
 in the Text: The beginning of the verse is
 also wanting — and whether the Jews struck
 it out, because St. PAUL in his Epistle to
 the *Hebrews*^f had applied it to Christ, may
 be worth considering.

From this account of their origin, I should
 now proceed to shew, in what manner the

^e Rom. xv. 10.

^f Ch. i. ver. 6. “And again; when he bringeth in the first-
 “begotten into the world, he saith, Καὶ προσκυνήσωσαν αὐτῷ
 “πάντες ἄγγελοι Θεοῦ” — of which words there are no traces in
 the modern *Hebrew*, tho’ they are entire in the *Greek*.

several alterations, which the Jews made in the *Septuagint*, were propagated and dispersed abroad. But of the progress of them I can only say, that they were not introduced into the Synagogue Copies at one time, and all together; but at different times, and in diverse numbers, as the disputes which the Jews held with Christians, and other circumstances required. Nor did these alterations take place uniformly, even then, in all Copies, and in all Synagogues; but some Synagogues adopted one kind of reading, and others, another; as it answered the design they had to serve thereby. For every Synagogue, being independant, judged for itself; and, though it might have some regard to what other Synagogues had done, or intended to do; yet nevertheless it always followed its own judgement; and altered or retained any reading, as its own discretion and the exigence of the case directed.

As soon therefore as the spirit of correcting began to operate in this manner among them; that uniformity or agreement, which subsisted universally between their
Synagogue-

Synagogue-Copies before, was immediately broken and destroyed — and amazing *differences* were soon observed in different Copies of the *Septuagint* Version. By these differences, thus introduced, the Jews obtained these two ends, of no small importance to their cause and party — They, first, hereby puzzled the Christians; and weakened the force of those arguments, which they brought against them from the *Septuagint*. And, secondly, they shewed their own people the necessity of procuring a new Version; and prepared them for the reception of it, whenever it should be offered them.

S E C T I O N X.

BUT here it may justly be asked — “Are
“ there no corruptions then in the *Septuagint*
“ Version, but what the Jews designedly in-
“ troduced to answer their own purposes?”
Yes doubtless; many of various sorts, and
of ancient date — manifestly derived from
other sources. For,

G 4

I. There

I. There were certain Critics in early times^s, who thought the *Hebrew*, in some places, to be capable of a different meaning from that which had been assigned to it by the LXX Interpreters; and accordingly rendered it in the margin of their *Greek Copies* in a different manner. These *marginal renderings* were afterwards admitted into the body of the text; where some of them still keep a quiet, undisturbed possession. To this head may be referred some of the instances before mentioned — for farther proof take the following. The *Greek Version*, *Psal.*

^s Among *these* Critics were some of the Jews that opposed Christianity, as appears from a passage in JUSTIN MARTYR's Dialogue with TRYPHO, p. 348. For thus says the venerable Father — Δυνατὸν δὲ ἦν μοι, ὧς ἄνδρες, μάχεσθαι πρὸς ὑμᾶς περὶ τῆς λέξεως ἣν ὙΜΕΙΣ ἐξηγεῖσθε, λέγοντες εἰρηδαι, ἕως ἂν ἔλθῃ ΤΑ ΑΨΟΚΕΙΜΕΝΑ ΑΥΤΩ. Ἐπειδὴ ἔχ' ἕτως ἐξηγήσαντο οἱ ἐβδόμηκοι, ἀλλ', ἕως ἂν ἔλθῃ Οἱ ΑΨΟΚΕΙΤΑΙ. “Poteram autem, ô viri, “adversus vos decertare de locutione, quam vos interpretando “profertis, *Donec veniant quæ reposita sunt ei*: nam Septuaginta “illi non ita verterunt; sed, *Donec veniat cui repositum est*. Now, that the word ὑμεῖς, in this account, relates to some *critical Jews* who had so translated the passage, and not to AQUILA, or the Patrons of his Version, is evident from hence — because AQUILA himself rendered the words by ὧς ἀπόκειλαι, exactly in the same manner as the LXX had done. Vide EUSEB. Dem. Evang. Lib. viii. p. 370 and 372. ORIGEN. Hexapl. in Gen xlix. 10.

xxii. ver. 1. reads thus—Ὁ Θεός, ὁ Θεός μου, πρὸς μοι, ἰναλί ἐγκατέλιπές με; — But the words, πρὸς μοι, are evidently a different translation of the second Hebrew word יָנֵן: which may signify either *my God*, or “look upon me,” as it is in our Common-prayer-version, which generally follows the *Septuagint*. So likewise 2 Sam. i. 23. the words ὠραῖοι and εὐπρεπεῖς are two different renderings of the Heb. מַעֲרִיבִים, as εὐδιακχωρισμένοι and εὐδιαχωρίσθησαν are of נִפְרָדִים.

These double renderings were much more numerous formerly than they are at present. For when the *Greek* was reduced, as it certainly was, to the standard of the *modern Hebrew*^h, many of them were rejected and

^h As a proof of what is here asserted, I would beg leave to observe, that in Judg. xviii. 30. the *Vatican* and *Alexandrian* copies both read, conformable to the *Hebrew*, Καὶ Ἰωνάθαν υἱὸς Γηρᾶμ υἱὸς Μανασσῆ, αὐτὸς, κ. τ. λ. But the *Vulgate* has *Et Jonathan filium Gersam filii Moyfi, &c.* and THEODORET, Ἰωνάθαν υἱὸς Μανασσῆ, υἱὸς Γηρᾶμ υἱὸς Μωυσῆ. Vide etiam *Schol. Rom.* in loc. Hence then it should seem, that the Jews, in order to take away the reproach of their Lawgiver's grandson being the first idolatrous Priest among the Israelites, inserted, or rather suspended, a נ nun, in the word מֹשֶׁה, the name of Moses; and thereby changed it into מְנַשֶּׁה, MANASSEH—to which reading the *Greek*, in the forementioned copies, was afterwards accommodated. This we may now affirm with

left out. This is apparent from several quotations in the ancient Fathers; which are often clogged with these double interpretations, where the text is now, though I cannot say *entirely*, yet however *generally*, free, according to the reading of the *Septuagint* Copies¹. But,

II. Besides these double renderings, there are also certain *glosses* or *explanatory remarks* frequently, though injudiciously, brought

great confidence, because there are no less than *three Greek MSS* belonging to the library of *S. Germain de Prez*, at *Paris*, (classed N^o. 2. 3. 4.) which read 'Ιωνάθαν υἱὸς Γερασῶμ, υἱὸ Μανασῆ, κ.τ.λ. See KENNICOTT's *Observations on the first Book of SAM.* ch. vi. 19. in the note, p. 37. &c. A pregnant instance, among many others, of the utility of collating the *Gr. MSS* of the *Septuagint* Version. It is somewhat remarkable, that the word *Γερασῶμ* is wanting in the *Oxford MS*; which *MS* I have elsewhere observed to be generally correspondent to *PHILO's* copy. Was this omission, whereby *JONATHAN* is made the immediate son of *MANASSEH*, another artifice used by the Jews to save the honour of *Moses's* descendants?

¹ Compare *AMOS*, Ch. vi. ver. 1, 2. 7. with *JUSTIN MARTYR's* quotation—*Dialog. cum TRYPH.* p. 239. And consult thereupon *GRABE de vitiis*, &c. cap. i. § 15. p. 28. Comp. likewise the *Vatic.* and *Alex.* Copies in *DAN.* ch. ix. § 27. and consult *USHER* thereupon, *Syntag. de LXX Interp. Vers.* cap. vi. p. 66. and *VOSSIUS de Sept. Interpr.* in *Præf. ad Lectorem*, p. 8, &c. If these books are not at hand, I would refer the Reader to *Bos's* Edition of the *Septuagint*; which, whatever fault may be found with it, is extremely useful, on account of the *various readings*, &c. it contains.

into

into the text; where they now disturb the sense, which they served to fix and illustrate before, whilst they stood in the margin. Thus, Gen. ix. 20. the words *אִישׁ הָאָדָמָה* were originally translated *ἄνθρωπος γῆς*: but this expression admitting of two senses, the word *γεωργός* was afterwards placed in the margin to fix and ascertain its meaning. From the margin it soon ^k crept into the text; where it now stands in this absurd manner — *ἄνθρωπος γεωργός γῆς*. So again, Deut. xxxii. ver. 40. after the words *ἐν ἀρᾷ εἰς τὸν ὕψιν τὴν χειρά μου*, we read, *καὶ ἰμῆμαι τὴν δεξιάν μου*. But these last words are manifestly a *gloss* taken from the margin; where they were at first inserted to advertise the reader, that to *lift up the hand* means, in this place, to *swear*. But these are not all. For,

III. The margin has supplied the text with still *larger* interpolations, arising from *additions* made to the history, and taken from other places. A remarkable interpolation of this

* It was there before the days of PHILO — for he quotes the Text (De Plant. Noe) exactly in the words of our present Copies.

fort we find annexed to the 20th verse of the xlviith Chap. of *Genesis*. The words are these — Ἐγένοντο δὲ υἱοὶ Μανασσῆ, ὧς ἔτεκεν αὐτῷ ἡ παλλακὴ ἡ Σύρα τὸν Μαχίρ· Μαχίρ δὲ ἐγέννησε τὴν Γαλααδ. υἱοὶ δὲ Εφραΐμ, ἀδελφὸς Μανασσῆ, Σηλααὰμ καὶ Ταὰμ. υἱοὶ (υἱὸς) δὲ Σηλααὰμ, Ἐδὲμ. Upon which the learned GRABE remarks¹, that somebody, willing to continue the genealogy of JACOB, noted here in the margin, from the books of *Numbers* and *Chronicles*, the five descendants of JOSEPH by his two sons MANASSEH and EPHRAIM: which note was taken very early into the text. But observe the consequences of this interpretation! The sum total being hereby so much increased, the number *seventy*—ver. 27—was accordingly altered to *seventy-five*. And from this reading in the *Greek Version*, it is very probable, that the true number *seventy*, used by St. STEPHEN,—*Act. vii. 14*—was altered by some Christian transcriber into *seventy-five* likewise.

¹ De Vitiis LXX Interp. cap. i. § 14. p. 16. See also KENNICOTT's *Second Dissertation on the State of the printed Heb. Text*, p. 406.

Smaller additions, inserted with a view to make the text clearer; such as $\chi\tilde{\sigma}\nu$ $\Lambda\text{AB}\Omega\tilde{\text{N}}$ $\alpha\pi\tilde{o}$ $\tau\tilde{\eta}\varsigma$ $\gamma\tilde{\eta}\varsigma$ — Gen. ii. 7. quoted by PHILO ^m, and confirmed by the reading of the Oxford MS. collated in the *Polyglot* — which MS. comes the nearest of all others to the Copy that was used by that learned Jew: — these additions, I say, are too minute, though very numerous, to be particularly specified, and enlarged upon. We shall therefore proceed,

IV. To the *Corruptions* introduced by the *ignorance* or *carelessness* of transcribers. But here we enter into a spacious field — where errors appear in such various forms, and derived from such manifold inadvertencies, that it is often as difficult to explain their origin, as it is to reduce them to proper classes. The greatest part of them, however, will regularly fall under some or other of the following Heads; viz. Errors owing

^m De Mundi opificio, p. 30.

1. To the *transposition* of words.

Thus, *Lev. viii. 23.* the *Vatican* Edition reads orderly, that is, conformably to the *Hebrew* — Καὶ ἐπέθηκεν Μωϋσῆς ἀπὸ τῆ αἵματος — ἐπὶ τὰ ἄκρα τῶν χειρῶν αὐτῶν τῶν δεξιῶν, καὶ ἐπὶ τὰ ἄκρα τῶν ποδῶν αὐτῶν δεξιῶν — but in the *Alexandrian* MS. the words *χειρῶν* and *ποδῶν* have changed places. So again, *Is. lxx. 1.* the *Vatican* Edition reads — Εμφανὴς ἐγενήθη τοῖς ἐμὲ μὴ ἐπερωτῶσιν, εὐρέθη τοῖς ἐμὲ μὴ ζητῶσιν — but the *Alexandrian* has the words *ζητῶσιν* in the former, and *ἐπερωτῶσιν* in the latter part of the sentence: — which was also the order in the Copies used by JUSTIN MARTYR^a and IRENÆUS^o. See likewise MALACH. ii. 10. and numberless other places.

2. To the *addition* of words.

Is. lv. ver. 3. is rightly quoted by JUSTIN MARTYR^p thus — Εἰσακῶσαί με, καὶ ζήσεται ἡ ψυχὴ ὑμῶν — but the *Vatican* and *Alexan-*

^a Dialog. cum TRYPH. p. 242.

^o Lib. III. cap. vi. p. 208.

^p Dialog. cum TRYPH. p. 231.

drian Copies both read it with the addition of ἐν ἀγαθοῖς, inadvertently introduced from the preceding verse. Καὶ ζήσεται ἐν ἀγαθοῖς ἡ ψυχὴ ὑμῶν. Another remarkable addition, owing to the same cause, may be seen in *Gen.* xlv. 3. according to the *Alexandrian* Copy—where the words, Ὁ ἀδελφὸς ὑμῶν, ἐν ἀπέδοσθε εἰς Αἴγυπτον — are, by an easy mistake, improperly inserted. And the like insertions may be met with in abundance of places.

3. To the omission of words.

Of this an instance has been already given, p. 37. comprehending no less than *ten* verses together. There is another in the *Alexandrian* MS. at the beginning of the fourth verse of the xlvth Chapter of *Genesis*, evidently owing to the same cause—that is, to the oscitancy or carelessness of the transcriber. Many more might easily be produced: but it is sufficient to add, that this article particularly affects the *pronouns* ^a.

^a Quam injuriam, verbi gratia, pronomina nominibus suffixa sapissime sunt experta. GRAB. De Vitiis, &c. p. 32.

4. To the *mistaking* of words.

Thus in *Levit.* Ch. v. 4. the *Alexandrian* and *Vatican* Copies both read Ἡ ψυχὴ ἢ ἄνομος, ἢ διατέλλεσσα κ. λ. whereas the true reading is, Ἡ ψυχὴ, ἢ ἂν ὁμόση, διατέλλεσσα. κ. λ. as it is in the *Complutensian* Edition. So again, *JOSH.* xvii. ver. 7. the *Alex.* and *Oxford* MSS. read ἐπὶ τὴν γῆν, instead of ἐπὶ πηγὴν. And in 2 *SAM.* xix. 40. the *Alex.* has πᾶς ὁ λαὸς for ὁ βασιλεὺς — where the transcriber, 'tis evident, was either deceived by the mode of the dictator's *pronunciation*; or else, if he looked at the book himself, carelessly transferred the words from the middle of the verse; and, for the sake of his copy, was afterwards unwilling to blot them out. I shall add but one instance more — and that is in *Gen.* xv. 15. where the word τραφεὶς is erroneously written for ταφεὶς^r: and is a mistake which had invaded the *Greek* Copies even before the days of *PHILO*^s.

^r Sed ταφεὶς *sepultus* reponendum esse, Hebræum verbum תָּקַן nos dubitare non finit. GRAB. de vitiis, &c. p. 35.

^s Vide *De rerum divin. hærede*, Vol. I. p. 512, &c. Ed. MANG.

With

With respect to *smaller* articles, such as the *permutations* of consonants, vowels, and diphthongs, the reader may consult the several *Prolegomena* prefixed to the *Tomes* of GRABE'S Edition — where he will meet with instances in abundance; though many of them, perhaps, should rather be attributed to the difference of dialects^t, than to the mistake of transcribers.

In consequence of these and the like inadvertencies, to which transcribers in all ages were more or less liable, various errors found their way into the several Copies of the *Septuagint* Version. And though some Copies are infinitely preferable to others; yet every Copy has its faults — and that is the best which contains the fewest. And here, to our comfort, be it remarked — that the Copies, which *we* now possess, are, upon the whole, much more *perfect*, that is, more

^t Observari in hoc codice (viz. *Alex.*) nonnulla esse quæ Ionicam redolent dialectum, ut τέσσερα, τισσεράκοντα, ubique pro τέσσαρα, τεσσαράκοντα. μάχαιρας pro μαχαίρας. Jer. xxxii. 16. λήμφομαι, λημφθεις, ἐλήμφθησαν passim, pro λήφομαι, ληφθεις, ἐλήφθησαν — cujuscmodi apud *Herodotum* invenias. Bos, Proleg. in LXX.

correct, than those that were used by the *ancient* Fathers. This may seem a very strange assertion^u: but nevertheless, it is very true—as will plainly appear from the following Collation.

^u And the more strange perhaps, because it may be thought to contradict what we have advanced above, p. 9. concerning the state of the *Greek* Version in our Saviour's time. But a little attention to the circumstances of things will set these points in a clear light, and bring them all to a perfect agreement. Before the birth of Christ, while the *Septuagint* was confined to the sole use and custody of the Jews, the Copies, that were occasionally taken of it, seem to have been written at first with great care, and by skillful persons—and also to have been examined and corrected afterwards, where any faults were discovered in them. This the condition of the times would easily admit. But when Christianity began to spread in the world, and the church was enlarged by the accession of the Gentiles, the demand for Copies daily increased, and became continually more and more urgent. This urgent demand multiplied the number of Transcribers; who, partly from haste and negligence, and partly from their ignorance of the language, committed frequent and gross mistakes—nor took any pains to correct them. These were some of the manifold errors, which ORIGEN afterwards complained of; and which he endeavoured to rectify in his *Hexapla*. And since all the Copies we have now in our hands, are derived either from the *Hexapla*, or some other *corrected* Edition, what wonder is it, that they should, upon the whole, appear preferable to the hastily-transcribed, and uncorrected Copies, which the Fathers seem to have used?

Deut.

Deut. xxxiii. 13—16.

Vatican Copy. JUSTIN MARTYR'S Copy.

13. Καὶ τῷ Ἰωσήφ
εἶπεν· Ἀπ' εὐλογίας Κυ-
ρίε ἡ γῆ αὐτῆς, ἀπὸ ὠρέων
ἐρανεῖς καὶ δρόσος, καὶ ἀπὸ
ἀβύσσων πηγῶν κατέωθεν,

14. Καὶ καθ' ὥραν
γεννημάτων ἡλίε τροπῶν,
καὶ ἀπὸ συνόδων μηνῶν,

15. Καὶ ἀπὸ κορυφῆς
ὀρέων ἀρχῆς, καὶ ἀπὸ
κορυφῆς βουνῶν αἰενάων,

16. Καὶ καθ' ὥραν
γῆς πληρώσεως. Καὶ τὰ
δεκτὰ. κ. τ. λ.

13. Καὶ τῷ Ἰωσήφ
εἶπεν· Ἀπὸ εὐλογίας Κυ-
ρίε ἡ γῆ αὐτῆς, ἀπὸ ὠρέων
ἐρανεῖς καὶ δρόσων, καὶ ἀπὸ
ἀβύσσων πηγῶν κατέωθεν,

14. Καὶ καθαρῶν·
γενήματα ἡλίε τροπῶν·
καὶ ἀπὸ συνόδων μηνῶν,

15. Καὶ ἀπὸ κορυφῆς
ὀρέων ἀρχῆς, καὶ ἀπὸ
κορυφῆς βουνῶν καὶ ποτα-
μῶν αἰενάων,

16. Καὶ καρπῶν γῆς
πληρώσεως. Καὶ τὰ
δεκτὰ. κ. τ. λ.

For, in the compass of these few lines,
there are no less than *four* mistakes in JUSTIN
MARTYR'S Copy. It has, 1. δρόσων, ver.
13. instead of δρόσος. And, 2. καθαρῶν, ver.
14. for καθ' ὥραν, or rather καθ' ὠρέων — and
the next word in the nominative instead of
the genitive case. It has, 3. καὶ ποταμῶν,

H 2

ver.

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ver. 15. interpolated. And then, 4. it has καρπῶν, ver. 16. for καθ' ὅραν or καθ' ὠρῶν, as before. It must not, however, be dissembled, that the *Vatican* itself is also faulty. For the words ἀπὸ ὠρῶν, *Alex.* ἀπὸ ὀρέων, ver. 13. and καθ' ὅραν, ver. 14. and 16. — all answering to the *Hebrew* מִמֶּנּוּ, which signifies *de speciosis deliciis, vel delicatis fructibus* — seem to have been erroneously written, for ἀπὸ ὠραιῶν and καθ' ὠραιῶν; conformably to the sense of the other Versions. Now these faults (if they be allowed faults) in the *Vatican*, make nothing in favour of JUSTIN'S Copy: and therefore our position stands firm and secure, even on this footing. It might easily be supported by other instances. But notwithstanding what we have now urged — notwithstanding some slight mistakes observable in them, the fragments of the *Septuagint*, preserved in the writings of the ancient Fathers, are of great use and importance. They shew us in general the true state of the *Greek Text*: and if they are sometimes to be corrected by the reading of our present Copies; our present Copies may

may likewise, in their turn, be sometimes fairly corrected by them.

SECTION XI.

THE general disrepute, which the *Septuagint Version* was at this time held in among the Jews, encouraged AQUILA, a native of *Pontus*^a, to undertake another Version for their use; which he published, in a second edition, about the cxxxth year of the Christian æra.—This AQUILA, born at *Sinope* of *Gentile* parents, became afterwards a convert to Judaism^b—was admitted into the school of the celebrated Rabbi AKIBA^c—and there acquired such knowledge of the *Hebrew* language, as to be thought equal to this arduous undertaking.

From this concise account of the Author, which is all we can safely depend upon, se-

^a Ἦν δὲ αὐτὸς ὁ Ἀκύλας — ἀπὸ Σινώπης; δὲ τῷ Πόντῳ ὀρμώμενος.
Erat autem Aquila — Sinope in Ponto oriundus. EPIPHAN.
de LXX Interp. ap. MONTF. Prælim. et de *Pond. et Mens.* C. xiv.

^b Προσέλυτος δὲ ὁ Ἀκύλας ἦν, ὃ φύσει Ἰουδαῖος.

Profelytus erat Aquila, non natura Judæus.

EUSEB. Dem. Evang. Lib. VII. Cap. i. p. 316.

^c Hieron. Comm. in Isai. Cap. viii. ver. 14.

veral Conclusions may be drawn relative to the Version he published.

1. As he was a native of *Pontus*, where they spoke a kind of *Getic* or *Gothic* Greek^d, we may reasonably infer, that the style of his Version must be generally rough, uncouth, and barbarous: and the more so, as he servilely adhered to the idiom of the *Hebrew*; and affected to transfuse its very etymologies. And this inference is confirmed by the testimony of those, who perused and examined his Version^e.

^d W. CLARKE's Observations on the *Saxon* Weights and Money, Ch. ii. p. 45, &c.

^e AQUILA autem profelytus et contentiosus Interpres, qui non solum verba, sed etymologias quoque verborum transferre conatus est, jure projicitur a nobis. Quis enim pro frumento, et vino, et oleo possit, vel legere vel intelligere, χειῦμα, ὀπωρισμὸν, σιλπινότῆλα, (*Deut.* vii. 13.) quod nos possumus dicere *fusionem*, *pomationem*que et *splendentiam*. Aut quia Hebræi non solum habent ἀρεθα, sed et πρεσβερεθα; ille κακοζήλως et syllabas interpretatur et litteras, dicitque σὺν τὸν ἄρανὸν, καὶ σὺν τῇ γῇ, quod Græca et Latina Lingua omnino non recipit. HIERONYM. Ep. ad PAMMACH. de opt. gen. interpretandi.

Aliquando item nulla habita generum ratione, singulare cum plurali copulavit; ut *Gen.* v. 5. Καὶ ἔζησεν Ἀδὰμ τριάκοντα ἔτος, καὶ ἑξακόντα ἔτος — *et vixit Adam triginta annum, et nongentos annum*; quia nempe vox *שָׁנָה* singularis formam habet, licet hic vim pluralis habeat, ut nemo non videt. B. DE MONTF. Prælim. in *Hexapl.* p. 48.

2. As he was a *Jewish* proselyte, and therefore concerned for the support and preservation of the *Jewish* religion, it is natural to conclude, that he interpreted the text in the *Jewish* sense — and, in order to ascertain that sense the better, was probably favoured with the assistance of the Synagogues: on which account his Version might justly and properly be styled, as it often was, Ἑβραίων ἐξήγησις, *Hebræorum interpretatio*.

3. As he was bred up under Rabbi AKIBA—one of the most inveterate enemies the Christians ever had—it is not improbable, that the prejudices he imbibed might often lead him to run counter to the meaning of the *Septuagint*, and artfully to pervert many of the passages, which had any reference to Christ and his religion^f. Of this we need no other proof, than what results from his interpretation of the 14th verse of

^f Ἑρμηνείαν ἑαυτῷ ἠρμήνευσεν, ἐκ ὀρθῶ λογισμῷ χρῆσάμενος, ἀλλ' ὅπως διατρίβῃ, τινὰ τῶν ρητῶν ἐν σκῆψει τῆς τῶν ὁδ' ἑρμηνευτῶν, ἵνα δέξῃ τὰ περὶ Χριστοῦ ταῖς θείαις γραφαῖς μεμαρτυρημένα ἄλλως ἐκδέναι. Interpretationem ex affectu suo concinnavit; non recto animo usus; sed ut quædam Scripturæ dicta præter LXX Interpretum

the viith chapter of ISAIAH — where, instead of ἡ παρθένος ἐν γαστρὶ ἔξει, he reads, in the most antichristian sense, ἡ νεανὶς ἐν γαστρὶ συλλαμβάνει^b. And part of this reading has since been introduced by some crafty Heretics into several Copies of the *Septuagint* Version. For the *Vatican* has ἡ παρθένος ἐν γαστρὶ λήψεται. “Hinc Ebionæi ex Joseph “Christum natum aiunt^h.”

4. As he entered on this work long after the destruction of *Jerusalem*, and during the controversy between Jews and Christians; it is natural to suppose, that he adjusted his Version to the temper and circumstances of the time — *i. e.* that he was careful to avoid all such expressions, as might indicate

mentem ad alium sensum detorqueret; ut testimonia de Christo in divinis Scripturis expressa aliò deflecteret. EPIPHAN. de LXX Interp. &c. apud MONTF. Videas etiam de *Mens.* et *Pond.* Cap. xv.

^b Verisimile est eum a voce παρθένος consulto declinasse, quia hac maxime prophetiâ utebantur Christiani pro sua tuenda fide. Imo nec vocem ἀπόκρυφος, *abscondita*, quam alibi pro Hebraïca פְּלִיטָה exprimenda adhibet, hic usurpare voluit; quia sorte hæc interpretatio puellam, quæ virorum aspectui occulta manserat, atque ideo virginem, exprimebat. B. DE MONTF. Prælim. in Hexapl. p. 49.

^h IREN. Lib. III. C. xxiv.

the

the change, which the demolition of that city had brought into the Jewish worship; and also to suppress all such terms, as might appear favourable to the Christian cause. His sparingness in using the word Χριστός, is a proof of the oneⁱ; and his never using the word πάχα, is a proof of the other^k.

These peculiarities, which we look upon as faults, the Jews, on the contrary, deemed excellencies, in this Version. It was therefore adopted by them — and introduced into their Synagogues instead of the *Septuagint*. If we consider now, on the expulsion of the *Septuagint*, what an infinite number of Copies must necessarily come into the

ⁱ Non improbabile videtur AQUILAM in odium Christianismi ἡλειμμένον fere semper posuisse, ubi משיח reperiatur, ut a voce Χριστός Christianis familiari, quâ Filium Dei compellabant, consulto declinaret. B. DE MONTF. Prælim. in *Hexapl.* p. 50.

^k Had he used the common word πάχα for Passover, it would have reminded the people of the necessity of its being celebrated in *Jerusalem* — which the condition of that city would not then admit — and which was consequently an indication, that the Jewish religion was then abolished: he therefore artfully rendered the word פסח either by the Heb. פסח (f. פסח) *Deut.* xvi. 1. or by the Gr. υπερεβαισις, *supergressio, transitio* — as if the paschal sacrifice was *superseded*, or to be *passed over*. SYMMACHUS goes farther, and renders it υπεμαχισις, *propugnatio*.

hands of Christians, both from the public Synagogues and private families; we shall no longer need to be told, by what means the Jews propagated and dispersed abroad the various alterations, which they had before made in them: — nor why the Books, that were afterwards found in the possession of Christians, differed so widely from one another. They were the very Books, in all likelihood, which the Jews had altered, and now rejected: — and which the Christians of that time, wanting *Greek* Copies, and at no leisure to transcribe for themselves, gladly received, or perhaps eagerly purchased.

This Version, however, was not so universally approved by the Jews, but that some among them thought another to be still necessary. And accordingly THEODOTION, a native of *Ephesus*, and a Jewish proselyte¹,

¹ THEODOTIO *Ephesus*, et AQUILA *Ponticus*, uterque Judæus proselytus. IREN. Lib. III. C. xxiv.

EX THEODOTIONIS editione ab ORIGENE additum est — præsertim cum ea quæ addita sunt, ex hominis *Judæi* atque blasphemæ editione transfulerit. HIERON. Ep. ad AUGUST.

undertook

undertook and published a *third* Translation about the year of our Lord CLXXXV.

If this account be true; if THEODOTION was an infidel or Jewish profelyte — as indeed his interpretation of the celebrated prophecy of DANIEL, Ch. ix. 26. seems clearly to prove^m — then his design must be in general the very same with that of AQUILA; whom he often follows: but his language is much purer; and his Version, though close, much freer. As we are not so well acquainted with the character of the times, and the more immediate views of our Author, it may be difficult to account for some of his peculiarities — and especially, his retaining such a vast number of *Hebrew* words, and leaving them untranslated. MONTFAUCON is of opinionⁿ, that he was

Juxta THEODOTIONEM, qui utique post adventum Christi incredulus fuit: licet eum quidam dicant *Hebionitam*, qui altero genere Judæus est. Præf. Com. in DAN.

^m DAN. ix. 26. Vers. THEODOT. Καὶ μετὰ τὰς ἑβδομάδας τὰς ἑξήκοντα δύο, ἐξολοθρευθήσεται χρίσμα. Et post hebdomadas sexaginta duas exterminabitur unctio — ubi Christi, et uncti, et Messiae mentionem sustulit, licet משיח clare in Hebraïco exprimatur.

ⁿ Prælim. in Hexapl. C. vii. § iii. p. 57.

not

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not a perfect master of the language; and therefore left them in that state: but I am rather inclined to think with PRIDEAUX^o, that he left them so for particular reasons, and to answer particular purposes^p. The purposes he meant to promote by them, seem to have been chiefly — the preservation of his religion, and the honour of the *Jewish* nation. Hence, with respect to the first point, פסח, *Ex.* xii. 11. is rendered φασιχ, for the reasons above given^q. And hence again, with respect to the second, מוספתא, *Lev.* xiii. 6. and שן — ver. 19 — the first of which signifies an *eruption* or *scab*; and the other, a *tumour* or *scar* — are described by μασφάα and σήθ: that is, are left wholly uninterpreted: perhaps with a view to remove an aspersión, which the Gentile world

^o Connect. Part. II. B. i. p. 39, 40.

^p So the *English* Translation printed at *Rhemes*, A. D. 1582, retains a great number of *Latin* words untranslated — the reasons of which, delivered in the Preface to it, are very similar to those we have here advanced. See LEWIS's *Hist. of the English Translations of the Bible*, p. 282.

^q P. 105. Note^k.

might be too apt to cast on the *Jewish* people — namely, that they were a *scabby, scrophulous* race^r. But these were not the only considerations, that influenced the mode of interpretation he followed. He was strongly attached to the traditions of the *Rabbins*; and frequently adopted their expositions. Of this we have a striking instance in *Gen. iv. 4.* where he translates the word *עֶשֶׂה* — “and God *had respect* unto his “sacrifice” — by *ἐνεπύρισεν*, inflammavit; he *fired* it, or *set it on flames* — An interpretation mightily extolled by JEROM, but evidently founded on *Rabbinical* tradition.

At the close of the second, or the beginning of the third century, viz. A. D. cc. or cci. SYMMACHUS, a learned *Samaritan**, published a *fourth* Translation, which was

^r TACIT. Hist. Lib. v. § 4. JUSTIN. Lib. xxxvi. C. ii.

* Σύμμαχος τις Σαμαρείτης τῶν παρ' αὐτοῖς σοφῶν. κ. λ. Symmachus quidam Samaritanus ex eorum numero, qui apud illos sapientes habentur. EPIPHAN. de *Mens. et Pond.* C. xvi. Videas etiam *Synops. Sacr. Script.* apud ATHANASIUM, et *Chron. Paschale*.

highly

highly esteemed by some of the antient Fathers^c. What his motives were for making this Version, is quite uncertain. EPIPHANIUS indeed tells us, that he made it in consequence of the hatred he bore to his own people; and with the intent to overthrow the *Greek* Version, that was in use among themⁿ. Had this been his view, it is reasonable to suppose, that he would have only translated the *Pentateuch* — as that was the whole the *Samaritans* received. But he translated, we know, *all* the books of the Old Testament: and therefore must have been actuated by some other motive. As he was an *Ebionite*^x, and a strenuous advocate for the doctrines of that sect, he might

^c EUSEB. Com. in Psal. xxi. 31, 32. HIERON. Com. in AMOS, iii. 11.

ⁿ Οὗτος τοίνυν ὁ Σύμμαχος πρὸς διαστροφὴν τῶν παρὰ Σαμαρείταις ἐρμηνειῶν ἐρμηνεύσας, τὴν τρίτην ἐξέδωκεν ἐρμηνείαν. Igitur Symmachus ut Samaritanorum interpretes everteret; tertiam edidit translationem. De LXX Interpr. &c. apud MONTF. Præl. et de *Mens.* et *Pond.* ubi supra.

^x Λέγεται δὲ ὁ Σύμμαχος Ἐβιωναῖος εἶναι. Symmachus dicitur Ebionæus fuisse. EUSEB. Dem. Evang. Lib. VII. C. i. Hist. Eccl. Lib. VI. C. xvii.

probably undertake it for their use: and his loose method of interpretation—regarding the sense rather than the words—might give him an opportunity of favouring their notions. But be his motive to the undertaking what it may, he accomplished the work with elegance and perspicuity. His style is neat and clear: and his expressions, though not always conformable to the letter of the text, are yet well adapted to convey the sense, which he meant to put upon it^y. In this light his Version is a kind of Comment; where we often meet with some striking examples of the theology of the times—and especially that of his sect and party. *Gen. i. ver. 27.* affords us a clear and pregnant instance of what is here as-

^y Interpretatio SYMMACHI clarissima et elegantissima omnium est. Res ille ut plurimum apte ac dilucide exprimit: non verba singula referre studet, ut AQUILA; non LXX Interpretes pressò vestigio sequitur, ut THEODOTIO; sed vel in difficillimis locis sensum ita legenti exhibet, ut statim intelligatur. Hebraïsmos raro sectatur. Summopereque curasse videtur, ne quidpiam in Græca serie poneret, quod Græcum lectorem Hebraïce ignarum offendere posset: ea tamen cautela ut Hebraïcum Exemplar unicū sequendum sibi proponeret. B. DE MONTF. Prælim. in Hexap. p. 54.

ferted.

ferted. The text says, that “ God created
“ man *in his own image : in the image of God*
“ created he him.” But the Version of
SYMMACHUS, in the true spirit of *Ebionitish*
theology, informs us, that “ God created
“ man ἐν εἰκόνι διαφόρῳ, in imagine excellenti:
“ ὁρθιον ὁ Θεὸς ἔκτισεν αὐτὸν, rectum Deus cre-
“ avit illum.”

Having

Having given this general account of the origin, nature, and construction of these *four* principal Versions of the Old Testament; I shall now exhibit a Specimen of them, in the regular order in which they were published — And this Specimen may serve, not only to illustrate some of the particulars already mentioned; but also to support some farther remarks, which may hereafter arise from a comparative view of them.

G E N E S I S.

LXX *Interpretes.*

1. Ἐν ἀρχῇ ἐποίησεν
ὁ Θεὸς τὸν ὕραν καὶ τὴν
γῆν.

2. Ἡ δὲ γῆ ἦν ἀόρα-
τος καὶ ἀκατασκεύαστος,
καὶ σκοτεινὴ ἐπάνω τῆς
ἀβύσσου, καὶ πνεῦμα Θεοῦ
ἐπέφερετο ἐπάνω τῆς ὕ-
δατος.

3. Καὶ εἶπεν ὁ Θεός·
γενεθήτω φῶς, καὶ ἐγένετο
φῶς.

4. Καὶ εἶδεν ὁ Θεὸς
τὸ φῶς, ὅτι καλόν· καὶ διε-
χώρισεν ὁ Θεὸς ἀνὰ μέ-
σον τῆς φωτὸς ἅ ἀνὰ μέ-
σον τῆς σκοτίας.

Aquila.

1. Ἐν κεφαλαίῳ ἐκ-
τίσεν ὁ Θεὸς σὺν τὸν ὕρα-
νόν καὶ σὺν τὴν γῆν.

2. Ἡ δὲ γῆ ἦν κενώ-
μα καὶ ἄβυσσος. καὶ σκοτεινὴ
ἐπὶ πρόσωπον ἀβύσσου,
καὶ πνεῦμα Θεοῦ ὁμιλε-
ρόμενον ἐπὶ πρόσωπον
ὕδατος.

3. Καὶ εἶπεν ὁ Θεός·
γενέστω φῶς, καὶ ἐγένετο
φῶς.

4. Καὶ συνεἶδεν ὁ
Θεὸς σὺν τῷ φῶσι, ὅτι κα-
λόν· καὶ διεχώρισεν ὁ Θεὸς
μεταξὺ τῆς φωτὸς, καὶ
μεταξὺ τῆς σκοτίας.

C A P. I.

Theodotio.

1. Ἐν ἀρχῇ ἔκτισεν
ὁ Θεὸς τὸν ἔρανόν τε τὴν
γῆν.

2. Ἡ δὲ γῆ ἦν κενὸν καὶ
ἄβυσσος. καὶ σκότος ἦν ἐπὶ
προσώπῳ ἀβύσσου, καὶ
πνεῦμα Θεοῦ ἐπιφερόμε-
νον ἐπὶ προσώπῳ τοῦ ὕ-
δατος.

3. Καὶ εἶπεν ὁ Θεός·
γενηθήτω φῶς, καὶ ἐγένε-
το φῶς.

4. Καὶ εἶδεν ὁ Θεὸς
τὸ φῶς, ὅτι καλόν· καὶ διε-
χώρισεν ὁ Θεὸς ἀνὰ μέ-
σον τοῦ φωτός καὶ ἀνὰ
μέσον τοῦ σκότους.

III.

Symmachus.

1. Ἐν ἀρχῇ ἔκτισεν ὁ
Θεὸς τὸν ἔρανόν καὶ τὴν
γῆν.

2. Ἡ δὲ γῆ ἐγένετο
ἀργόν, καὶ ἀδιάκριτον, καὶ
σκότος ἐπέκειτο ἐπὶ
πρόσωπον τῆς ἀβύσσου,
καὶ πνεῦμα Θεοῦ ἐπιφερό-
μενον ἐπὶ πρόσωπον ὕ-
δάτων.

3. Καὶ εἶπεν ὁ Θεός·
ἔστω φῶς, καὶ ἐγένετο
φῶς.

4. Καὶ εἶδεν ὁ Θεὸς
τὸ φῶς, ὅτι καλόν· καὶ διέ-
σπειλεν ὁ Θεὸς μεταξὺ τοῦ
φωτός τε καὶ μεταξὺ τοῦ σκό-
τους.

IV.

LXX Interpretes.

5. Καὶ ἐκάλεσεν ὁ
θεὸς τὸ φῶς, ἡμέραν,
καὶ τὸ σκότος ἐκάλεσε
νύκτα. Καὶ ἐγένετο ἑσ-
πέρα, καὶ ἐγένετο πρωὶ,
ἡμέρα μία.

6. Καὶ εἶπεν ὁ θεός·
Γενηθήτω στερέωμα ἐν
μέσῳ τῶ ὕδατος, καὶ ἔσω
διαχωρίζον ἀνὰ μέσον
ὑδάτος, καὶ ὑδάτος.

8. Καὶ ἐκάλεσεν ὁ
θεὸς τὸ στερέωμα, ἔρανον.
Καὶ ἐγένετο ἑσπέρα, καὶ
ἐγένετο πρωὶ, ἡμέρα
δευτέρα.

9. Καὶ εἶπεν ὁ θεός·
συναχθήτω τὸ ὕδωρ, τὸ
ὑποκάτω τῆς ἔραντος, εἰς
συναγωγὴν μίαν, καὶ ὀφ-
θήτω ἡ ξηρὰ. καὶ ἐγένετο
ἕτως.

10. Καὶ ἐκάλεσεν ὁ
θεὸς τὴν ξηρὰν, γῆν, καὶ τοῖς

I.

Aquila.

5. Καὶ ἐκάλεσεν ὁ
θεὸς τῷ φωτὶ ἡμέρα, καὶ
τὸ σκότος ἐκάλεσε νύκ-
τα. Καὶ ἐγένετο ἑσ-
πέρα, καὶ ἐγένετο πρωὶ,
ἡμέρα μία.

6. Καὶ εἶπεν ὁ θεός·
Γενηθήτω στερέωμα ἐν μέ-
σῳ τῶν ὑδάτων, καὶ ἔσω
διαχωρίζον μεταξὺ ὑδά-
των εἰς ὕδατα.

8. Καὶ ἐκάλεσεν ὁ
θεὸς τῷ στερέωματι ἔρανος·
καὶ ἐγένετο ἑσπέρα, καὶ
ἐγένετο πρωὶ, ἡμέρα δευ-
τέρα.

9. Καὶ εἶπεν ὁ θεός·
συστήτω τὸ ὕδωρ τὸ ὑπο-
κάτω τῆς ἔραντος εἰς τόπον
ἓνα, καὶ ὀφθήτω ἡ ξηρὰ.
καὶ ἐγένετο ἕτως.

10. Καὶ ἐκάλεσεν ὁ
θεὸς τῇ ξηρᾷ, γῆ, καὶ τοῖς

II.

Theodotio.

Symmachus.

5. Καὶ ἐκάλεσεν ὁ
θεὸς τῷ φωτὶ ἡμέραν, καὶ
τὸ σκότος ἐκάλεσε νύκ-
τα. Καὶ ἐγένετο ἑσπέρα,
καὶ ἐγένετο πρωὶ, ἡμέρα
μία.

6. Καὶ εἶπεν ὁ θεός·
Γενηθήτω στερέωμα ἐν μέ-
σῳ τῶ ὕδατος, καὶ ἔσται
διαχωρίζον ἀνὰ μέσον
ὕδατος εἰς ὕδατα.

8. Καὶ ἐκάλεσεν ὁ
θεὸς τῷ στερεώματι ἔρα-
νόν. Καὶ ἐγένετο ἑσπέ-
ρα, καὶ ἐγένετο πρωὶ, ἡμέ-
ρα δευτέρα.

9. Καὶ εἶπεν ὁ θεός·
συναχθήτω τὸ ὕδωρ τὸ
ὑποκάτω τῆς ἔραντος εἰς
τόπον ἓνα, καὶ ἐφθήτω ἡ
ξηρὰ. καὶ ἐγένετο ὕψος.

10. Καὶ ἐκάλεσεν ὁ
θεὸς τὴν ξηρὰν, γῆν, τὰ

5. Καὶ ἐκάλεσεν ὁ
θεὸς τῷ φωτὶ ἡμέραν, καὶ
τὴν σκοτίαν ἐκάλεσε νύκ-
τα. καὶ ἐγένετο ἑσπέρα,
καὶ ἐγένετο πρωὶ, ἡμέρα
μία.

6. Καὶ εἶπεν ὁ θεός·
Γενηθήτω στερέωμα ἐν μέ-
σῳ ὑδάτων, καὶ ἔστω δια-
χωρίζον ἐν μεσῷ ὕδατος
καὶ εἰς ὕδωρ.

8. Καὶ ἐκάλεσεν ὁ
θεὸς τῷ στερεώματι ἔρα-
νόν. Καὶ ἐγένετο ἑσπέ-
ρα, καὶ ἐγένετο πρωὶ, ἡμέρα
δευτέρα.

9. Καὶ εἶπεν ὁ θεός·
συστήτω τὸ ὕδωρ τὸ ὑπο-
κάτω τῆς ἔραντος εἰς τόπον
ἓνα, καὶ ἐφθήτω ἡ ξηρὰ.
Καὶ ἐγένετο ὕψος.

10. Καὶ ἐκάλεσεν ὁ
θεὸς τὴν ξηρὰν, γῆν, τὰ

LXX *Interpretes.*

τὰ συστήματα τῶν ὑδάτων
ἐκάλεσε θαλάσας. καὶ
εἶδεν ὁ θεὸς ὅτι καλόν.

16. Καὶ ἐποίησεν ὁ
θεὸς τὰς δύο φωστῆρας
τὰς μεγάλας· τὸν φωστή-
ρα τὸν μέγαν εἰς ἀρχὰς
τῆς ἡμέρας, ὃ τὸν φωσ-
τῆρα τὸν ἐλάσσονα εἰς ἀρ-
χὰς τῆς νυκτός.

20. Καὶ εἶπεν ὁ θεός·
Ἐξαγαγέτω τὰ ὕδατα
ἐρπετὰ ψυχῶν ζωσῶν, καὶ
πετεινὰ πετόμενα ἐπὶ
τῆς γῆς, κατὰ τὸ σπέρμα
τὸ ἑαυτοῦ. ὃ ἐγένετο
οὕτως.

26. Καὶ εἶπεν ὁ θεός·
Ποιήσωμεν ἄνθρωπον κατὰ
εἰκόνα ἡμετέραν καὶ καθ' ὁμοί-
ωσιν ἡμῶν.

27. Καὶ ἐποίησεν ὁ
θεὸς τὸν ἄνθρωπον, κατὰ
εἰκόνα θεοῦ ἐποίησεν αὐ-

Aquila.

συστήμασι τῶν ὑδάτων
ἐκάλεσε θαλάσας. Καὶ
συνεῖδεν ὁ θεὸς ὅτι καλόν.

16. Καὶ ἐποίησεν ὁ
θεὸς τὰς δύο φωστῆρας
τὰς μεγάλας· σὺν τῷ
φωστῆρα τὸν μέγαν εἰς ἑξ-
αστίαν τῆς ἡμέρας, καὶ σὺν
τῷ φωστῆρα μικρὸν εἰς ἑξ-
αστίαν τῆς νυκτός.

20. Καὶ εἶπεν ὁ θεός·
Ἐξεργάσω τὰ ὕδατα ἐρ-
πετὰ ψυχῆς ζώσης, καὶ
πετηνὴν ἰπτάμενον ἐπὶ
τῆς γῆς, ἐπὶ πρόσωπον
τὸ σπέρμα αὐτοῦ· ὃ ἐ-
γένετο.

26. Καὶ εἶπεν ὁ θεός·
Ποιήσωμεν ἄνθρωπον ἐν
εἰκόνι ἡμῶν, καὶ καθ' ὁμοί-
ωσιν ἡμῶν.

27. Καὶ ἐκτίσεν ὁ
θεὸς τὸν ἄνθρωπον ἐν
εἰκόνι αὐτοῦ, ἐν εἰκόνι θεοῦ

Theodotio.

δὲ συστήματα τῶν ὑδάτων
ἐκάλεσε θαλάσας. καὶ
εἶδεν ὁ θεὸς ὅτι καλόν.

16. Καὶ ἐποίησεν ὁ
θεὸς τὰς δύο φωστῆρας
τὰς μεγάλας· τὸν φωστῆ-
ρα τὸν μέγαν εἰς ἑξοσίαν
τῆς ἡμέρας, ὃ τὸν φωσ-
τῆρα τὸν μικρὸν εἰς ἑξο-
σίαν τῆς νυκτός.

20. Καὶ εἶπεν ὁ θεός·
Ἐξεψάτωσαν τὰ ὕδατα
ἐρπετὰ ψυχὰς ζώσας, καὶ
πετηνὸν πτερόενον ἐπὶ τῆς
γῆς, κατὰ πρόσωπον τε-
ρεώματι Ⓞ ἔραν. Καὶ
ἐγένετο ὕτως.

26. Καὶ εἶπεν ὁ θεός·
Ποιήσωμεν ἄνθρωπον ἐν
εἰκόνι ἡμῶν, ὡς ἐν ἰμοι-
ώσει ἡμῶν.

27. Καὶ ἔκτισεν ὁ θεός
τὸ ἄνθρωπον ἐν εἰκόνι
αὐτοῦ, ἐν εἰκόνι θεοῦ ἔκτι-

III.

Symmachus.

δὲ συστήματα τῶν ὑδάτων
ἐκάλεσε θαλάσας. καὶ
εἶδεν ὁ θεὸς ὅτι καλόν.

16. Καὶ ἐποίησεν ὁ
θεὸς τὰς δύο φωστῆρας
τὰς μεγάλας· τὸν φωστῆ-
ρα τὸν μείζων εἰς τὸ ἡγεῖσ-
θαι τῆς ἡμέρας, τὸν δὲ
φωστῆρα τὸν ἐλάσσων εἰς
ἡγεμονίαν τῆς νυκτός.

20. Καὶ εἶπεν ὁ θεός·
Ἐξεψάτω τὰ ὕδατα ἐρ-
πετὸν ψυχῶν ζώσαν, καὶ
πετηνὸν πτερόενον ἐπὶ τῆς
γῆς κατὰ πρόσωπον τε-
ρεώματι Ⓞ ἔραν. καὶ
ἐγένετο ὕτως.

26. Καὶ εἶπεν ὁ θεός·
Ποιήσωμεν ἄνθρωπον, ὡς
εἰκόνα ἡμῶν, καθ' ὁμοίω-
σιν ἡμῶν.

27. Καὶ ἔκτισεν ὁ
θεός τὸ ἄνθρωπον ἐν εἰ-
κόνι διαφορῶ, ἔρθιον ὁ

IV.

τὸν ἄρσεν καὶ θῆλυ ἐποίησεν αὐτὰς.

ἔκτισεν αὐτὰς· ἄρσεν καὶ θῆλυ ἔκτισεν αὐτὰς.

28. Καὶ ἐλόγησεν αὐτὰς ὁ θεὸς λέγων, Αὐξάνετε καὶ πληθύνετε, καὶ πληρώσατε τὴν γῆν, καὶ καλυπτρίσατε αὐτὴν· καὶ ἄρχετε τῇ ἰχθύων τῆς θαλάσσης, καὶ τῇ πετεινῶν τῶ ἔραν· καὶ πάντων τῶ ἐρπύων τῶ ἐρπόντων ἐπὶ τῇ γῆς.

28. Καὶ ἐλόγησεν αὐτὰς ὁ θεός, καὶ εἶπεν αὐτοῖς ὁ θεός· Αὐξάνετε καὶ πληθύνετε, καὶ πληρώσατε τὴν γῆν, καὶ ὑποτάξατε αὐτήν, καὶ ἐπικρατεῖτε ἐν ἰχθύι τῆς θαλάσσης, καὶ ἐν πετεινῶ τῶ ἔραν, καὶ ἐν παντί ζῳῷ κινεσμένῳ ἐπὶ γῆς.

29. Καὶ εἶπεν ὁ θεός· Ἰδὲ δίδωκα ὑμῖν πάντα χεῖρον ἀόριστον σπέρμα σπέρμα, ὃ ἐστὶν ἐπάνω πάσης τῇ γῆς, καὶ πᾶν ξύλον, ὃ ἔχει ἐν ἑαυτῷ καρπὸν σπέρματος· ἀπορίμα, ὑμῖν εἶναι εἰς βρώσιν.

29. Καὶ εἶπεν ὁ θεός· Ἰδὲ δίδωκα ὑμῖν σύμπασαν χλίην περμαίνουσαν σπέρμα ἐπὶ πρὸς ὅσωπον πάσης τῇ γῆς, καὶ σὺν πᾶν ξύλον, ἐν ᾧ καρπὸς ξύλου ἐσπαρμένον σπέρμα, ὑμῖν εἶναι εἰς βρώσιν.

30. Καὶ πᾶσι τοῖς θηρίοις τῇ γῆς, καὶ πᾶσι

30. Καὶ παντὶ ζῳῷ τῇ γῆς, καὶ παντὶ πετεινῷ

Theodotio.

σεν αὐτὰς· ἄρσεν καὶ θῆλυ
ἐποίησεν αὐτὰς.

28. Καὶ ὁλόγησεν
αὐτὰς ὁ θεός, ἔειπεν
αὐτοῖς ὁ θεός· Αὐξάνετε
καὶ πληθύνετε, ἔστω
ῥώσατε τὴν γῆν, καὶ ὑπο-
τάξατε αὐτῇ, καὶ παι-
δεύετε ἐν τοῖς ἰχθύσι τῆ
θαλάσσης, καὶ ἐν τοῖς
πετεινοῖς τῆ ἔρανθ, ἔστω
πάντα ζῶα ἔρποντα ἐπὶ τῆ
γῆς.

29. Καὶ εἶπεν ὁ θεός·
Ἴδὲ δέδωκα ὑμῖν τὴν πᾶν-
τα χόρτον σπερμαίνοντα
σπέρμα τὸ ἐπὶ προσώπῳ
πάσης τῆ γῆς, καὶ τὸ
πᾶν ξύλον, ὃ ἔχει ἐν αὐτῷ
καρπὸν ξύλου σπερμαί-
νοντα σπέρμα, ὑμῖν εἶναι
εἰς βρώσιν.

30. Καὶ πᾶσι τοῖς
θηρίοις τῆ γῆς, καὶ πᾶσι

III.

Symmachus.

θεὸς ἐκτίσεν αὐτὸν· ἄρ-
σεν καὶ θῆλυ ἐκτίσεν αὐτὰς.

28. Καὶ ὁλόγησεν
αὐτὰς ὁ θεός, εἶπεν ᾧ αὐ-
τοῖς ὁ θεός· Αὐξάνετε, καὶ
καὶ πληθυνέσθε, πληρώ-
σατε τὴν γῆν, καὶ ὑποτάξατε
αὐτήν, καὶ χειρᾷ εὐεχέ-
θους τῆ θαλάσσης, ἔστω
πάντα τὰ ἔρποντα ἐπὶ τῆ
γῆς.

29. Καὶ εἶπεν ὁ θεός·
Ἴδὲ δέδωκα ὑμῖν πάντα
χόρτον τὸ σπερμαλίζοντα
σπέρμα, τὸ ἐπὶ προσώ-
πῳ πάσης τῆ γῆς, καὶ πᾶν
ξύλον, ἐν ᾧ ἔστι καρπὸς
ξύλου σπερμαλίζοντος·
σπέρμα, ὑμῖν εἶναι εἰς
βρώσιν.

30. Πᾶσι τε τοῖς
ζώοις τῆ γῆς, καὶ πᾶσι

IV.

LXX Interpretes.

Aquila.

τοῖς πλεῖστοις τῶν ἄνθρωπων,
 καὶ πάντες ἐρπετῶν ἐρποντι
 ἐπὶ τῇ γῆς, ὃ ἔχει ἐν ἑαυ-
 τῷ ψυχρὴν ζωὴν, πάντα
 χόρτον χλωρὸν εἰς βρωσιν.
 καὶ ἐγένετο ἔτι.

νῦν τῶν ἄνθρωπων, καὶ παντὶ
 κινεμῶν ἐπὶ τῇ γῆς, ὃ
 ἐν αὐτῇ ψυχὴν ζῶσα, σὺν
 πᾶσι λάχανον εἰς βρωσιν
 καὶ ἐγένετο ἔτι.

31. Καὶ εἶδεν ὁ Θεὸς
 πάντα ὅσα ἐποίησε, καὶ
 ἰδὲ καλὰ λίαν· καὶ
 ἐγένετο ἑσπέρα, καὶ ἐγένετο
 πρωὶ, ἡμέρα ἑκτῇ.

31. Καὶ εἶδεν ὁ Θεὸς
 σύμπαν ὅσα ἐποίησε, καὶ
 ἰδὲ ἀγαθὸν σφόδρα· καὶ
 ἐγένετο ἑσπέρα, καὶ ἐγένετο
 πρωὶ, ἡμέρα ἑκτῇ.

Theodotio.

Symmachus.

τοῖς πείηνοῖς τῷ ἔρανῳ,
 καὶ παντὶ ἐρπέτῳ ἔρποντι
 ἐπὶ τῇ γῆς, καὶ ἔχοντι ἐν
 αὐτῇ ψυχὴν ζωῆς, τὸ
 πάντα χλωρὸν εἰς βρώσιν·
 καὶ ἐγύρετο ἔτως.

τεταῖς πείηνοῖς τῷ ἔρανῳ,
 καὶ παντὶ κινεμύτῳ ἐπὶ
 τῆς γῆς, ἐν ᾧ ἐστὶ ψυχὴ
 ζωῆς, πᾶν χλωρὸν χόρ-
 τας εἰς βρώσιν, (τὸ πᾶν-
 τα χόρτον ἀπόριμον, ὃ ἐστὶν
 ἐπάνω πάσης τῇ γῆς).
 καὶ ἐγύρετο ἔτως.

31. Καὶ εἶδεν ὁ θεὸς
 πάντα ὅσα ἐποίησεν, καὶ
 ἰδὼν καλὰ λίαν· καὶ ἐγύρε-
 το ἑσπέρα, καὶ ἐγύρετο
 παύσιν, ἡμέρα ἔκλει.

31. Καὶ εἶδεν ὁ θεὸς
 πάντα ὅσα ἐποίησε, καὶ
 ἦν καλὰ σφόδρα· καὶ
 ἐγύρετο ἑσπέρα, καὶ ἐγύρετο
 παύσιν, ἡμέρα ἔκλει.

NOW,

NOW, if we carefully peruse these several Versions, and accurately compare them with each other, and with the original from whence they were made ; we cannot but observe ;

I. With respect to AQUILA,

1. That his Translation is close and fervile — abounding in Hebraisms — and scrupulously conformable to the letter of the text.

2. That the author, notwithstanding he meant to disgrace and overturn the Version of the *Seventy*, yet did not scruple to make use of it, and frequently to borrow his expressions from it.

II. With respect to THEODOTIION,

1. That he made great use of the two former Versions — following sometimes the diction of the one, and sometimes that of the other — nay, often commixing them both together in the compass of one and the same verse.

2. That he did not keep so strict and close to the Version of the *Seventy*, as some have

have unwarily represented². He borrowed largely from that of AQUILA; but adapted it to his own style. And as his style was similar to that of the LXX, ORIGEN, perhaps for the sake of uniformity, supplied the additions inserted in the *Hexapla*, chiefly from this Version.

III. With respect to SYMMACHUS:

1. That his Version, though concise, is free and paraphrastic — regarding the sense, rather than the words, of the original.

2. That he often borrowed from the three other Versions — but much oftener from those of his immediate predecessors than from the *Septuagint*.

3. It is remarked by MOUNTFAUCON³, that he kept close to the *Hebrew* original; and never introduced any thing from the

² THEODOTIUS, qui in cæteris cum LXX translatoribus facit. HIERON. Ep. ad MARCELL. Licet autem THEODOTIO LXX Interpretum vestigio *fere semper hæreat*, &c. MONTF. Præl. in Hexapl. p. 57.

³ Ea tamen Cautela ut Hebraicum exemplar unicum sequendum sibi proponeret; nec quidpiam ex Editione τῶν O. ubi cum Hebraico non quadrabat, in interpretationem suam refunderet. Prælim. in Hexapl. p. 54.

Septuagint, that was not to be found in his *Hebrew* Copy: But it evidently appears from ver. 20. — where we read, καὶ ἐγγύτω ἕτως — that either the observation is false, or that the copy he used was different from the present *Hebrew* Copies. The 30th verse has also a reading — it may perhaps be an interpolation — to which there is nothing answerable in the *Hebrew*, or in any other of the *Greek* Versions.

But of such disquisitions there is no end.

SECTION XII.

WHEN these novel Versions became so reputable among the Jews, as to be often quoted in their disputations; the Christians thereupon were immediately obliged, in their own defence, not only to have recourse to them; but carefully to examine, compare and study them. In the course of this study, they selected here and there out of these Versions, such readings as they judged worthy of observation; and inserted them in the margin of their *Septuagint* Copies.

From

From the margin they were soon brought, through the ignorance of future transcribers, into the body of the book; and thence conveyed down, through all the subsequent editions, as genuine parts of the text. Instances of this sort are numerous: but we shall produce only these few.

In the xviith Psalm, ver. 36. we read,

Καὶ ἡ παιδεία σε ἀνώρθωσέν με —

Καὶ ἡ παιδεία σε αὐτὴ με διδάξει — and these are manifestly two different translations of the same original: the first, that of the LXX's; and the other THEODOTION'S. Psal. xxviii. ver. 1. contains likewise two different renderings; the former from the *Septuagint*, the latter from the *other Versions*. In the prophecy of ISAIAH, ch. xv. 3. the word וּבְרַחֲכֶתִּיהָ is rendered by AQUILA, &c. καὶ ἐν τῇ πλεΐει αὐτῆς — by the LXX, καὶ ἐν ταῖς ῥύμαις αὐτῆς: and the two readings are now joined together both in the *Vatican* and *Alexandrian* Copies. So Ez. xxiii. 29. seems to labour under the like redundancy: for where the *Hebrew* is only כָּל-יַעַר; the *Greek* is, πάντας τὰς ὄντας σε, καὶ τὰς μόχθας.

But this is not the worst. For *interpolations* are not upon the whole quite so bad as *commutations*. And yet there are reasons, and strong reasons, to conclude, that some transcribers, of insufferable boldness, expunged in several places the true, original words of the *Septuagint*, and substituted different ones, from the *other* Versions, in their room. Now to lead the reader to a thorough knowledge of these reasons, it may be proper to observe, that the *Vatican* and *Alexandrian* Copies, though containing fundamentally the same Version, are found to differ extremely often from each other — and that many of these *differences* originally sprung from the practice just mentioned^b. In proof of this, we shall,

First, collate some few passages from these Copies, in order to shew the *difference* between them. And then,

^b Tho' we are obliged to fix on the *Vat.* and *Alex.* Copies, as being the *oldest* we can draw our examples from; yet the reader will conclude from the scope of the argument, that we mean to refer to the *more ancient* Copies from which *these* were taken; and so on to *others* again, till we advance to the times before ORIGEN; when we suppose this practice to have been chiefly in vogue.

Secondly, endeavour to explain, how those *differences* arose from the transcriber's adulteration of the text, by adopting the readings of the *other* Versions.

To this purpose let the song of DEBORAH be the subject of comparison.

J U D G E S. Ch. V.

Vatican Copy.

2. Ἀπεκαλύφθη ἀποκάλυμμα ἐν Ἰσραὴλ ἐν τῷ ἐκκυσιαοῦναι λαόν, ὠλογοῖτε Κύριον.

10. Ἐπιβεβηκότες ἐπὶ ὄνυχ θηλείας μεσημβρίας, καθήμμοι ἐπὶ κρηναίς, καὶ πορθομόμοι ἐπὶ ὁδῶν σινείδρων ἐφ' ὁδῶν.

11. Διηγείθε ὑπὸ φωνῆς ἀνακρομύων ἀναμέσον ὑδρουμύων. κ. λ.

16. Εἰς τὸ ἐκάθισαν ἀναμέσον τῇ διδομίας τῷ ἀκῆσαι συρισμῷ ἀγγελῶν;

Alexandrian Copy.

2. Ἐν τῷ ἄρξαδαι ἀρχηγὰς ἐν Ἰσραὴλ ἐν προαιρέσει λαῷ, ὠλογοῖτε τὸν Κύριον.

10. Ἐπιβεβηκότες ἐπὶ ὑποζυγίων — καθήμμοι ἐπὶ λαμπηνῶν, καὶ πορθομόμοι ἐφ' ὁδῶν.

11. Φθέγγεσθε φωνὴν ἀνακρομύων ἀναμέσον ὁφρανομύων. κ. λ.

16. Ἰνανίμοι κάθησθαι ἀναμέσον τῇ Μωσφαθαῖμ, τῷ εἰσακῆεν συ-

εἰς Διαιρέσεις Ῥαβλὼ με-
γάλοι ἐξέλασμοι καρδίας.

ρισμὸς ἐξηγερόων· τῷ
διελθεῖν εἰς τὰ τῷ Ῥαβλὼ,
μεγάλοι ἐξιχνιασμοὶ καρ-
δίας.

21. Χειμάρρως Κισῶν
ἐξέσυρεν αὐτὰς, χειμάρ-
ρως ἀρχαίων, χειμάρρως
Κισῶν.

21. Χειμάρρως Κει-
σῶν ἐξέβαλεν αὐτὰς, χει-
μάρρως Καθησείμ, χει-
μάρρως Κισῶν.

23. . . . Καλαράσθε
ἐπικατάρατ· πᾶς ὁ
κατοικῶν αὐτὴν.

23. . . . Καλαράσαι
καλαράσαθε τὰς ἐνοίκους
αὐτῆς.

26. . . . Διήλωσε
κεφαλῶν αὐτῶν, καὶ ἐπά-
ταξε, διήλωσε κρόταφον
αὐτῶν.

26. . . . Ἀπέτριψεν
τὴν κεφαλὴν αὐτῶν, καὶ
συνέθλασεν καὶ διήλασεν
τὴν γνάθον αὐτῶν.

27. Ἀναμέσον τῶν
ποδῶν αὐτῆς κατεκυλίσ-
θη· ἔπεσε καὶ ἐκοιμήθη
ἀναμέσον τῶν ποδῶν αὐτῆς,
κατακλιθεὶς ἔπεσε, καθὼς
κατεκλίθη ὅκει ἔπεσεν
ἐξοδευθεὶς.

27. Ἀναμέσον τῶν πο-
δῶν αὐτῆς συγκαμψας
ἔπεσεν, ἐκοιμήθη μετὰ τὸν
ποδῶν αὐτῆς· ἐν ᾧ ἐ-
καμψεν, ὅκει ἔπεσεν τα-
λαίπωρος.

31. . . . Ὡς ἔξοδος
ἡλίου ἐν δυνάμει αὐτῶν.

31. . . . Καθὼς ἡ
ἀνατολὴ τῶν ἡλίων ἐν δυ-
νατείαις αὐτῶν.

HERE the variations are obvious. Our next point is, to account for them. With this view, let us consult the fragments of the *other* Versions; and we shall soon perceive, that they derived their origin chiefly from thence. For example.

The words ἀπεκαλύφθη ἀποκάλυμμα, ver. 2. *Vatic.* are manifestly taken from the Version of AQUILA; and ἐν τῷ ἐκκλῆσιον λαόν, from that of SYMMACHUS. The *Alexandrian* is conformable to THEODOTION'S.

Instead of ἐν τῷ θηλείας, ver. 10. *Vatic.* which is the reading of the LXX. the *Alexandrian* has ὑποζυγίων, taken from THEODOTION. And instead of διηγείσθε, ver. 11. *Vatic.* it reads φθέγγασθε, borrowed from SYMMACHUS.

Verse the 16th, according to the *Alexandrian* MS. is a mixed version, compounded of all the three. For ἰναυῖ μοι κάθησαι ἀναμέσον is AQUILA'S: ᾧ Μωσφθαῖμ is THEODOTION'S—as is also τῷ διελθεῖν εἰς τὰ τῷ ᾧ. And ἐξιχνιασμοὶ καρδίας is the reading of SYMMACHUS. The *Vatican*, in this

place, follows chiefly THEODOTION and AQUILA.

The word ἐξέσυσεν, ver. 21. *Vatic.* is the same with THEODOTION'S. Ἀρχαίων is certainly original; and the word Καθησείμ, which answers to it in the *Alex. Copy*, is of a much later date, and taken from the Version of THEODOTION. The translator mistook ς for δ. For it ought to be Καθημείμ.

The *Alexandrian Copy* seems to retain the original translation of the 23d verse. It is very similar to that of THEODOTION. The *Vatican* is more paraphrastical, and exhibits the form of the malediction.

The 26th and 27th verses, *Alex.* evidently contain a mixed version. For σωέ-θλασεν ἢ δήλασεν τὴν γνώθον αὐτῶ, is THEODOTION'S — σύγκαμψας ἔπεσεν, AQUILA'S, — and ἐν ᾧ ἔκαμψεν, κ. λ. THEODOTION'S again.

And lastly, the *Vatican* edition, ver. 31. doubtless exhibits the Version of the *seventy*; and the *Alexandrian*, that of THEODOTION.

More

More instances^b, if needful, the reader may easily collect for himself with the assistance of the *Hexaplar* remains. Nay, there are methods, by which these *commutations* may often be discovered, even where that assistance is wanting.

As the same interpreters generally preserve an uniformity of expression; if any word of a *precise* meaning is variously translated in the same book, there is great reason to suspect, that those various renderings owe their existence to various authors. Several examples might be produced, which seem to fall under this suspicion: But I shall content myself with one, taken from the book of *Numbers*, ch. xxxv. — where the word מִנְרָשִׁים is translated no less than *four different* ways within the compass of *four* verses. Viz. by τὰ προάστεια, ver. 2. by τὰ ἀφορίσματα, ver. 3. by τὰ συλκουργήα, ver. 4. and by τὰ ὄμορα, v. 5.

^b Compare *Psal.* xviii. with 2 *Kings*, xxxii. where it occurs again — and the difference, great as it is, will manifestly be found to proceed from this *commixture* of Versions.

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Now, had we nothing else to argue from, but the mere improbability of the thing; we might, I think, reasonably conclude, that all these various rendrings could never be the product of the same pen. But with respect to the first, viz. *προάσεια*, we are furnished with plain, positive proof, that it is the reading or version of SYMMACHUS. The rest indeed I cannot with any certainty appropriate to their respective authors. It should seem however, that *ἀφορίσματα* is AQUILA's; if it be not rather mistaken for *ἀφορισμένα*, which is the word often used in other places of Scripture. The comprehensive sense of the word *συλχυρῶντα* would lead one to imagine, that it was borrowed from SYMMACHUS. And *ὅμορα* is

^c JOSH. XXIV. 4. מַרְשִׁיָּהם SYM. *προάσεια αὐτῶν*. LXX. *ἀφορισμένα αὐτῶν*. Upon which MASIUS remarks, "Cum autem hic Complutenses dicunt, *προάσεια αὐτῶν*, SYMMACHI interpretationem sequuntur. Sic enim dixisse SYMMACHUM monet SYRUS."

^d See particularly JOSH. XXI. where it occurs above thirty times; and yet, in the very same chapter, which is somewhat remarkable, the word *ὑποσπέρεια* — another Version of the same original *Hebrew* — occurs almost as often.

perhaps

perhaps THEODOTION'S—if it did not rather come from the Κοινή.

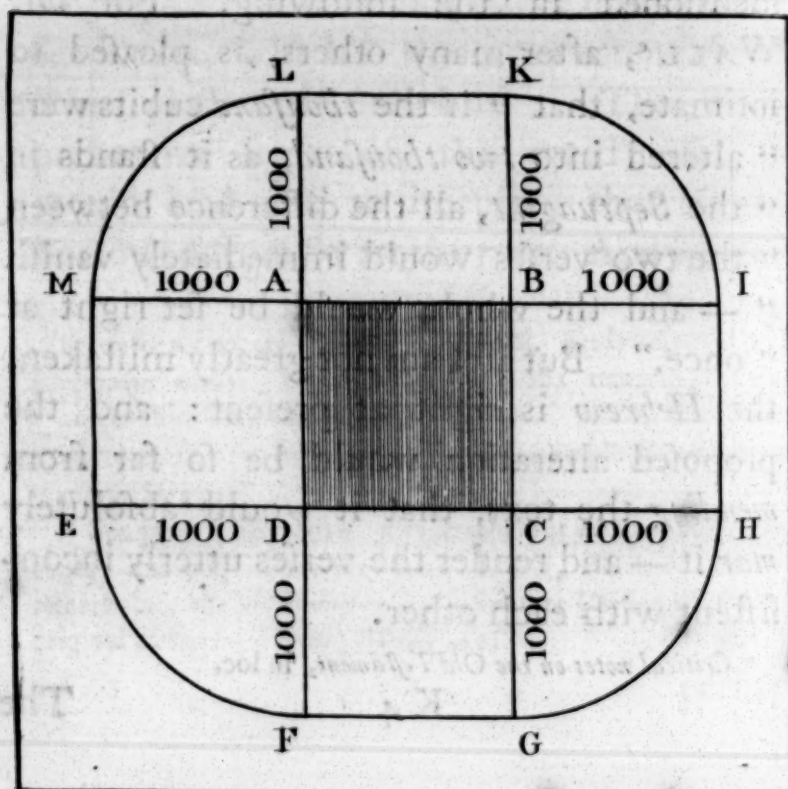
But besides these variations, the passage labours under a manifest corruption. For the *Septuagint* reads διχίλις πήχες, ver. 4. contrary to the tenour of the *Hebrew* and *Samaritan*; as well as of all the antient versions, not excepting even the *Arabic*. And this reading seems to have been introduced, with a view to adjust the measure specified in the *fourth* verse, to that which is repeatedly mentioned in the following. For Dr. WALL^e, after many others, is pleased to intimate, that “if the *thousand* cubits were “altered into *two thousand*, as it stands in “the *Septuagint*, all the difference between “the two verses would immediately vanish “—and the whole would be set right at “once.” But if I am not greatly mistaken, the *Hebrew* is right at present: and the proposed alteration would be so far from mending the text, that it would absolutely mar it—and render the verses utterly inconsistent with each other.

^e *Critical notes on the Old Testament*, in loc.

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The *fourth* verse may be considered as a geometrical problem ; whereby the *Jews* are required — *to circumscribe a space, reaching from the wall of the city outwards a thousand cubits round about.*

The *fifth* verse contains the solution of this problem ; and shews in what manner the thing is to be effected. Let us therefore draw the figure, according the directions given — and see whether the problem is not thereby actually solved.



Now, let ABCD represent the city, "standing in the midst," and not to be estimated in the mensuration. Then says the text, "measure on the east side BC 2000 cubits:" That is, draw the line KG (viz. KB + CG) = 2000 cubits. Draw likewise on the south side DC, the line EH (viz. ED + CH) = 2000 cubits. In the same manner, draw on the west side AD, the line LF (viz. LA + DF) = 2000 cubits. And on the north side AB, draw the line MI (viz. MA + BI) = 2000 cubits. Then through the extremities of these lines draw the periphery EFGHIK, &c. and it will evidently circumscribe a space, reaching from the wall of the city outwards just a thousand cubits round about, that is, every way. Q. E. F.

Corollary. Hence then it necessarily follows, that the *Septuagint* reading is false: for to make the space from the wall outwards two thousand cubits round about, the measure on the sides must needs be four thousand cubits.

Let this suffice for the illustration of the passage, and the vindication of the *Hebrew* text

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text — and let it serve likewise for a specimen
of the practical Geometry of that age.

As for the explanation delivered by LE
CLERC^f, and adopted by LOWMAN^g and
others; who suppose, “ that the directions
“ given in these two verses cannot be meant
“ of the same measure, from, and to the
“ very same place, &c. and consequently,
“ that one measure gives the contents of the
“ suburbs alone, and the other, the con-
“ tents of the suburbs and cities together”
— it has nothing to support it in the text;
but is quite foreign to the meaning of the
precept; and liable to numberless objections.

S E C T I O N XIII.

AS the *Septuagint* came down through so
many hands, and suffered in its passage so
many alterations; it is no wonder, that
ORIGEN should find it in so corrupt and
imperfect a state, and make such complaints
of the great differences between the co-

^f Com. in locum.

^g The Civil Government of the *Hebrews*, ch. vi. p. 109, &c.
pies.

pies^h. To remedy, however, these defects in some degree; and restore the version, as near as he could, to its original integrity; this great Father of the Christian Church took the pains to collate the copies, and make out a more perfect edition — forming a judgement of all doubtful and discordant passages by the concurring sense of the other Versionsⁱ. This edition of the *Septuagint*,

^h Νυνὶ δὲ δηλονότι πολλὴ γέγονεν ἡ τῶν ἀντιγράφων διαφορὰ, εἴτε ἀπὸ ῥαθυμίας τινῶν γραφῶν, εἴτε ἀπὸ τόλμης τινῶν μοχθῆρας τῆς διορθώσεως τῶν γραφομένων, εἴτε καὶ ἀπὸ τῶν τὰ ἱαυλοῖς δοκῦντα ἐν τῇ διορθώσει προστεθέντων ἢ ἀφαιρέτων. Nunc autem magna deprehenditur exemplarium differentia, tum propter scribarum indiligentiam, tum propter quorundam audaciam, pravamque scripturæ emendationem; tum etiam propter eos, qui, dum corrigerent, quædam pro arbitrio addiderunt vel detraxerunt.

Com. in MATH. Tom. I. p. 381.

ⁱ Τὴν μὲν ὅτι ἐν τοῖς ἀντιγράφοις τῆς παλαιᾶς διαθήκης διαφωνίαν, Θεὸς διδόντων, εὗρομεν ἰάσασθαι, κριτηρίῳ χρησάμενοι ταῖς λοιπαῖς ἐκδόσεσιν. Τῶν γὰρ ἀμφισαλλομένων παρὰ τοῖς ἐκδομένοις διὰ τὴν τῶν ἀντιγράφων διαφωνίαν, τὴν κρίσιν ποιησάμενοι ἀπὸ τῶν λοιπῶν ἐκδόσεων, τὸ συνᾶδον ἐκείναις ἐφυλάξαμεν. Huic porro differentię quæ in exemplaribus veteris Testamenti occurrit, Deo juvante, remedium adtulimus, reliquis editionibus usi, ut ex iis iudicium faceremus. Nam quæ apud LXX Interpretes propter exemplarium varietatem dubia erant, e reliquis editionibus æstimatione facta, quæ cum illis conveniebant retinuimus.

Com. in MATH. ubi supra.
toge-

together with the *three* other Versions, he afterwards united in one volume; placing them in four distinct columns, by the side of each other, in the same page or scrawl — from whence this volume was called the TETRAPLA. With regard to the disposition of the Versions in this book, it may be of consequence to observe, that the *Septuagint* occupied the *first* column, the Version of AQUILA the *second*, SYMMACHUS's the *third*, and THEODOTION's the *fourth*^k.

^k Quod ad ordinem attinet, quem in Versionibus disponendis servavit ORIGENES, hoc ex HIERON. RUFFIN. aliisque notare licet; in TETRAPLIS *primo* positam esse Versionem LXX, at in HEXAPLIS in *medio* positam fuisse post SYMMACHUM — says WALTON, Bib. Pol. Prolegom. ix. § 23. And so say many others. But Dr. HODY — De Bib. Text. p. 601. — on the authority of EPIPHANIUS, affirms the contrary. EPIPHANIUS's authority however, is not so much to be depended upon. For he, who could mistake the *number* of the columns of the *Hexapla*, might easily mistake the *order* of the Versions in the *Tetrapla*. Indeed it is much to be questioned, whether he ever saw the *Tetrapla*: For the account he gives of it — comprehended in a short *parenthesis* — was evidently taken from a view of the *Hexapla*, where the Versions undoubtedly stood in the order he mentions. Vide *De Mens. et Pond.* chap. xix. But EUSEBIUS, a much better judge of the matter, seems to intimate, Hist. Eccl. l. vi. c. 16. that the *Septuagint* stood first in the *Tetrapla*;

Had

Had this work reached our hands, we should have been possessed of a truly valuable treasure. For the author, being then able to read the Scriptures only in *Greek*, and having the highest esteem for the *Septuagint Version*, inserted here the most perfect copy of it, that he could find, in its true, genuine state — purged from the errors of transcribers, and free of all foreign and heterogeneous mixtures. He then added the other Versions for the benefit of the church; that Christians might know, not only what the Jews admitted as Scripture; but also in what sense they understood the Scripture; and consequently be able to encounter them on their own principles.

But afterwards he learnt the *Hebrew* language¹: And whilst he applied to the Jews

and that the *other* Versions were placed after it. His words are these. Ἰδίως τὴν Αἰκύλη καὶ Συμμάχε καὶ Θεοδοσίῳ τοῦ ἑνδοξοῦ ἅμα τῇ τῶν ἑβδομήκοντα ἐν τοῖς Τετραπλοῖς ἐπικατασκευάσας. And indicate, I think, as well the *order* of the *columns* in the book, as the *order of time* in which it was published.

¹ EUSEB. Eccl. Hist. lib. vi. c. xvi.

HIERON. Catal. Script. Eccles.

for instruction therein, he imbibed from them a lasting opinion of the superiority and perfection of the *Hebrew* Scriptures; which lowered his esteem for the *Septuagint* Version. Accordingly, when he came to compose the *HEXAPLA*, he made the *Hebrew* the standard; and gave preference to the several Versions, as they acceded to, and agreed with it. In consequence of this, he placed the *Hebrew* in the *first* column, in its own proper characters, taken from copies approved by the Jews: And the same again in the *second* column; but in *Greek* characters, for the sake of those who were ignorant of the *Hebrew*, and as an encouragement to them to learn the language. In the *third* column he inserted the Version of *AQUILA*, which was supposed to be the most faithful, and nearest to the *Hebrew*—and therefore used in the Jewish synagogues. The *fourth* contained the Version of *SYMMACHUS*. In the *fifth*, he placed the *Septuagint* Version, not indeed in the form he found it, but modelled and accommodated to the *Hebrew*

brew text. And as it appeared, when compared with that text, to be in some places redundant, and in others deficient; so he prefixed an *obelus* or *dagger* to all those redundances, and supplied the deficiencies out of the other *Greek* Versions under the sign of a *star* or *asterisk*^m. The *sixth* column contained the Version of THEODOTION, which was most agreeable to the *Septuagint*, and, next to itⁿ, best approved by the ancient Christians.

^m Καὶ τινὰ μὲν ἀβελίσσαμεν ἐν τῇ Ἑβραϊκῇ μὴ κείμενα, ἢ τοιούταις αὐτὰ πάντα περιελθεῖν, τινὰ δὲ μετ' ἀστερίσκων προσεθήκαμεν, ἵνα δῆλον ᾖ ὅτι μὴ κείμενα παρὰ τοῖς ἑβδομήκοντα ἐκ τῶν λοιπῶν ἐκδόσεων συνφανῶς τῇ Ἑβραϊκῇ προσεθήκαμεν. Quædam vero, utpote quæ in Hebræico non exstarent, obelis notavimus, ea penitus auferre non auri; quædam autem alia cum asteriscis adjecimus; ut hinc indicaretur, nos ea, quia in LXX interpretibus non reperiabantur, ex reliquis editionibus ut in Hebræo erant adjecisse. ORIGEN. Com. in MATTH. ubi supra.

ⁿ In one instance it is said to have been preferred before it. For JEROM asserts — *Præf. Com. in DAN.* — that the *Septuagint* Version of the book of DANIEL was so very corrupt, that the governors of the church threw it out, and took in the Version of THEODOTION in its stead — which is that we now use. That the *old Greek* Version of DANIEL should be greatly corrupted, is a matter of no wonder. But whether it was entirely rejected may admit of some doubt. For CLEMENS ROMANUS, Ep. 1. ad Cor. § 34. quotes agreeably to the pre-

This

This work was finished some time between the year CCXXX and CCL of the

sent reading. And JUST. MARTYR, *Dialog. cum TRYPH.* p. 247. cites no less than 20 Verses together out of this book — ch. viii. 9 — 28. which agree as well with the present translation, as any other quotations he makes are observed to do with their correspondent passages in other parts of the *Septuagint*. The same observation may be made on various quotations in IRENÆUS, lib. v. c. 25. et alibi passim. CLEM. ALEX. *Strom.* lib. i. and TERTULLIAN *adv. Judæos*, § 8. And this observation is the more to be regarded, because EUSEBIUS, an excellent judge of the subject, quoting the same passage with the two last-mentioned authors — viz. DAN. IX. 20 — 27. — according to the Version now in use, expressly attributes it to the LXX. *Dem. Evang.* lib. viii. p. 381, &c. Hence then it should seem, that when JEROM said, *Danielem, non juxta LXX Interpretes, "sed juxta Theodotionem ecclesias legere,"* he only meant to say, that the Greek Version which the churches used was not the *pure Edition* of the LXX, but *that Edition* which ORIGEN inserted in the *Hexapla*; and which, besides the pure *Septuagint*, contained, especially in *this* book, many large additions and interpolations taken from the Version of THEODOTION. In this sense alone can his assertion I think be reconciled to facts; or indeed to what he says himself afterwards. "Origenes de Theodotionis opere in *editione vulgata* Asteriscos posuit, &c. Cumque omnes Christi ecclesie, tam Græcorum, quam Latinorum, Syrorumque et Ægyptiorum HANC sub "Asteriscis et Obelis EDITIONEM legant, ignoscant invidi," &c. *Præf. ubi supra.* If this be true, we read now, not the entire Version of THEODOTION, but that of the LXX, as corrected by ORIGEN from it. But for the full determination of

Christian

Christian æra ; and then deposited in the library of the church of *Cæsarea* in *Palestine*, where it continued unnoticed a long time.

From the different places, which ORIGEN assigned to the *Septuagint Version* in these two editions — the *Tetrapla* and *Hexapla* — it is easy to collect what different sentiments he entertained of it at those different times. When he composed the *Tetrapla*, and had the highest notion of the *Septuagint Version*, he collated all the copies he could find, and inserted the most perfect in that work — purged of the manifold errors and corruptions, that had sprung from the ignorance or carelessness of transcribers. But when he came afterwards to compile the *Hexapla*, it is greatly to be feared, that he preferred the copy which came nearest to the *Hebrew* text — which yet he interpolated in numberless places, to render it still

this point, we must refer to BLANCHINI's promised work, which is to exhibit the reading of the *Codex Chifianus* — qui Prophetas majores complectitur, secundum Septuaginta-viralem ORIGENIS editionem.

more conformable to it°. Nay, so partial was he now become, that he even revised and corrected the *Tetrapla* — and brought it at last to the *same* standard P.

The work however — I mean the *Hexapla* — was highly and deservedly esteemed by the church. But nevertheless, as it was large and voluminous, few transcripts were made of it, in its entire and complete form. The labour and expence of writing out such

° Et certe ORIGENES non solum exempla composuit quatuor editionum, e regione singula verba describens, ut unus dissentiens, statim cæteris inter se consentientibus arguatur; sed quod majoris audaciæ est, in editione *Septuaginta* THEODOTIIONIS editionem miscuit. HIERONYM. Præf. in Paralipom.

P That ORIGEN corrected the *Tetrapla*, is evident from the following note, prefixed to the book of EZEKIEL in the *Marchalian* or *Rufescaldian* MS. — Μετέληφθη δὲ ἀπὸ ἀντιγράφων τῶν ἀββᾶ Ἀπολλινάριου τῷ κοινοβιαρχῇ, ἐν ᾧ καθυπόκειται ταῦτα. Μετέληφθη ἀπὸ τῶν κατὰ τὰς ἐκδόσεις Ἑξαπλῶν, καὶ διωρθώθη ἀπὸ τῶν ὀριγίνους αὐτῶν Τ. ὑπλῶν, ἅτινα καὶ αὐτῶ χειρὶ ἐδιώρθωτο καὶ ἐσχολιογέφυτο. κ. λ. *Desumptus est ab exemplari abbatis APOLLINARII Cænobiarchæ, in quo hæc subjiciuntur.* “Exscriptus est ab “Hexaplis editiones complectentibus; et correctus est ad fidem “Tetraplorum ORIGENIS, quæ etiam manu ejus emendata, “et scholiis illustrata erant,” &c. — And that he corrected it to the tenour of the *Hebrew*, is apparent both from the nature of of the thing, and from the proofs delivered by MOUNTFAUCON in his *Prelimin. Dissert.* § iii. p. 10.

a per-

a perfect copy must have been excessively great: and for that reason, most persons contented themselves with transcribing only the *fifth* or *Septuagint* column; which in effect comprehended an abridgement of the whole.

Now, of the many copies taken from *this* column; the *first* perhaps, and most *eminent*, was the copy transcribed by PAMPHILUS and EUSEBIUS about the conclusion of the third century; and then delivered to the churches in *Palestine* — whence this edition was afterwards called the *Palestine* edition; and became of general use throughout all the country, from *Antioch* to the borders of *Egypt*¹. The fifty copies of the *Septuagint*, which EUSEBIUS sent, about thirty years after, to the Emperor CONSTANTINE, were doubtless taken from the same *Hexaplar* column². And since the

¹ Mediæ inter has provinciæ Palæstinos codices legunt, quos ab ORIGENE elaboratos EUSEBIUS et PAMPHILUS vulgaverunt. HIERON. Præf. in Paralip.

² Idem EUSEBIUS jussu CONSTANTINI M. quinquaginta *σω-
μάτων* sive integros Bibliorum codices in voluminibus magnifice

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copies of this sort were so numerous at first, and of such extensive use afterwards, we might naturally expect to meet with them oftner than any other. For it must here be observed,

That two *other* editions of the *Septuagint* were published much about the same time with the former—viz. one by LUCIAN, which was afterwards read in all the churches from *Constantinople* to *Antioch*^s; and the other by HESYCHIUS, which was received and adopted by the churches of *Egypt*^t.

These *three* editions shared the world among them^u: and from one or other of them are derived all the MS copies of the

exornatis *Constantinopolin* in usum ecclesiarum misit, ut ipsemet narrat, lib. iv. De Vit. CONSTANT. M. cap. xxxvi, xxxvii. in quibus nullum est dubium, quin Veteris Testamenti Scripturæ juxta optimam, quæ tunc erat, ORIGENIS editionem descriptæ fuerint. GRAB. De Vitiis, &c. cap. ii. § 13. p. 67.

^s *Constantinopolis* usque *Antiochiam* LUCIANI Martyris exemplaria probat. HIERON. ubi supra.

^t *Alexandria* et *Ægyptus* in *Septuaginta* suis HESYCHIUM laudat auctorem. Idem ubi supra.

^u Totusque orbis hac inter se trifaria varietate compugnat. Ibid.

Septua-

Septuagint, that are now extant, or at least known.

It is a great mistake to assert, as some authors have asserted, that these *three* editions were all taken from the *Hexapla*. The *Palestine* edition only was — and is therefore sometimes called the edition of ORIGEN.

LUCIAN compiled his from the various copies of the Κοινή, i. e. of the *common Greek* Version; which he collated, and corrected by the *Hebrew* text*.

And HESYCHIUS formed his edition, on the same plan, from copies collected in *Egypt* — but is supposed to have brought it still nearer to the *Hebrew* standard, than the other had done†.

* LUCIANUS, Hebraice doctus, varias veteris Instrumenti versiones Græcas inter se contulit; crebrasque, quæ ex librari-
orum incuria irreperant, labes vetustiorum et probatæ fidei co-
dicum ope sustulit; et ad primævam puritatem isto modo resti-
tutam τῶν LXX interpretationem accurate magis adhuc ex Hebra-
icis exemplaribus emendavit. CAV. Hist. Literar. Videas
etiam SUID. in voce Λουκιανὸς ὁ μαρίνιος, et Synops. S. Scripturæ
inter op. ATHANASII.

† "Sole clarius elucet," says GRABE, "quod HESYCHIO
haud animus fuerit, dictam interpretationem a mendis, quæ

If these editors were truly impartial — if their design was to do justice both to the *Hebrew* text and the *Greek* version; they must necessarily have made use of *obeli* and *asterisks*, as ORIGEN had done before them. But if they were so prejudiced (and it should seem they were) in favour of the *Hebrew* text, as to think the *Greek* was by all means to be accommodated to it, without any signs of differences or variations; then the churches, which adopted their editions, candidly supplied these defects from the *Septuagint* column of the *Hexapla*. For St. JEROM affirms^z, that “all the
“ Churches, both *Greek*, *Latin*, *Syrian*
“ and *Egyptian* had their books marked
“ with *asterisks* and *obeli*”. — i. e. that the

“ injuria temporum sive hominum irreperant, repurgare, ac
[“ pristinæ puritati atque integritati restituere; sed hanc, ubi ab
“ Hebræo textu, prout ipse eum tunc legebat, discrepare vi-
“ debatur, eidem quacunque ratione adaptare, &c.

Epist. ad MILLIUM, p. 46.

^z JEROM'S words are, “Cumque omnes Christi ecclesiæ
“ tam Græcorum quam Latinorum, Syrorumque et Ægyptio-
“ rum hanc sub asteriscis et obelis legant,” &c. Præf. Com.
in DANIEL. Upon which VALESIIUS justly remarks — “Ne-

Lucia—

Lucianean and *Hesychian* copies were in some places charged with these signs or characters, as well as the *Origenian*.

So long as transcribers were exact in preserving these marks, the *Septuagint* Version remained distinct, and in a good degree of perfection: but no sooner did they drop them (and they began to drop them very early) than the whole text became throughout extremely confused and vitiated^a. For

“que enim hoc dicere vult HIERONYMUS, omnes Christi
“ecclesias *Origenicam* LXX seniorum editionem legisse; cum
“constet Syros et Ægyptios, illos quidem *Lucianea* exemplaria,
“hos vero HESYCHII editionem amplexos fuisse; solamque
“*Palæstinæ* ecclesiam LXX interpretes juxta editionem ORI-
“GENIS lætitasse. Sensus ergo HIERONYMI verborum est, to-
“tius orbis ecclesias *asteriscos* et *obelos* ex ORIGENIS *Hexaplis*
“in vulgatam suam editionem transtulisse.” Epist. ad USSER.
De Versione LXX Interpr.

^a GRABE observes, “*Obelos* aliquando omisso, ut honori
“τῶν LXX confuleretur — negligentiores in *asteriscis* apponendis
“fuisse librarios, non solum ex MSS. quibusdam libris, quibus
“modo utimur, clare patet; dum in iis sive omnia, sive plura,
“quæ ab ORIGENE addita esse aliorum librorum aut patrum
“auctoritate constat, sine *asteriscis* leguntur; sed et HIERO-
“NYMUS jam olim hac de re conquestus est, ita ad *Suniam* et
“*Fretellam* scribens:” “Hinc apud vos, et apud plerosque, error

several interpolations, by the omission of the *asterisks*, passed down for genuine, original readings; and still continue to usurp an authority, to which they have no just pretensions.

Whether ORIGEN inserted any other marks, besides the *obeli* and *asterisks*, in the *Septuagint* column of the *Hexapla*, is a matter of some uncertainty ^b. All that can be said is — that, if he was so perfect a master (and surely he was no mean one) of the *Hebrew* language, as to be able to judge of the comparative excellency of the several translations; he might naturally refer by some particular signs, where he thought the LXX less exact, to the prefer-

“ exoritur; quod scriptorum negligentia *virgulis* et *asteriscis* subtractis, distinctio universa confunditur.” De Vitiis LXX Interpret. p. 108. et Proleg. *Olateuchi*, cap. ii. § 9.

^b Et sane de eo quispiam non absque ratione dubitaverit, utrum *lemniscus* ab ipso ORIGENE in annotandis variis LXX Interpretum lectionibus fuerit adhibitus, cum ipse nullam istius signi mentionem fecerit; an vero ab EUSEBIO vel PAMPHILO, &c. GRAB. De Vitiis, &c. cap. ii. § 7. p. 58.

able

able readings of the *other* Versions^c. And supposing this to be the case, how significantly might he refer to either or both the *anterior* Versions by a line and two dots, thus $\div$; and also to the *posterior* one, by a line and a single dot beneath, in the following manner $\cdot$? that is, in other words, how properly might he refer to the Versions of AQUILA and SYMMACHUS by *lemnisks*, and to that of THEODOTION by *hypolemnisks*? And from this representation of them, how easily might EPIPHANIUS's account be rectified? — whose chief error seems to have been, the mistaking the *seventy* for the *three* other interpreters.

^c That ORIGEN often preferred the *other* interpreters to the LXX, Dr. HODY has proved at large, De Bib. Textibus, &c. Lib. III. p. i. cap. 4.

^d Ideo autem *lemniscos* ab ORIGENE usurpatos fuisse ait EPIPHANIUS, ut cum in editione τῶν LXX reperitur aliqua vox non cohærens neque aliis connexa, hoc signo notata, noveris ab uno vel duobus interpretum paribus ita versum fuisse; ab uno scilicet, cum uno solum puncto linea signatur, tuncque vocatur *hypolemniscus*; a duobus vero quando punctum utrinque ponitur, et tunc *lemniscus* dicitur. Quod ut intelligas, historiam cellularum triginta sex repetas oportet, ubi EPIPHANIO narrante, LXXII

Now,

Now, if these critical marks were fixed in the *Hexapla* by ORIGEN himself, they must, it should seem from the nature of their designation, have been equally inserted in the *other* Versions, as in the *Septuagint* column. For without such double insertions, no reference could be made from one column to another. In this state however, all the Versions remained distinct. But when the *Hexaplar Septuagint* came to be copied, the passages under these signs in the *other* Versions, being then esteemed of great importance, were probably transcribed into the margin of such copies — or perhaps, in some places, intermixed with the text. From the margin of *these* copies, they might unwarily be admitted, in still greater abundance, into the body of *subsequent* transcripts; where, having now lost their

interpretes bini, sive per paria distributi, Scripturis interpretandis vacarunt. Hoc itaque sibi vult EPIPHANIUS, istas lectionum discrepantias, quæ in *Origeniana* editione *lemnisco* vel *hypolemnisco* signabantur, esse varias translationes, quæ ab uno alterove interpretum pari editæ essent. MONTF. Prælim. p. 41, c. 8. Vide EPIPHAN. Lib. De Mens. et Pond. cap. viii. HON. De Bibl. Text, &c. p. 150.

discri-

discriminative marks, they lay concealed, and carried the corruption downwards. “ Ex
“ his igitur additamentis evenit, ut editio
“ LXX interpretum pura, et qualis erat ante
“ ORIGENEM, frustra quærat hodie.”

Upon the whole then it appears, that, as the first editions came out so late, numberless errors, of various sorts, must doubtless have crept into them. For in all likelihood, they contained most of those early corruptions, which the Jews had introduced into the old *Greek* version, and their own *Hebrew* text — and perhaps many of those later mistakes, that were committed by ignorant and careless transcribers; together with the alterations made by curious and daring critics, or more daring and licentious heretics^e.

The subsequent copies taken from *these*, as every transcriber was liable to commit

^e Si Græcarum superstitionum patroni plurima adulterina pro veris supposuerunt; quid multo acerbiores ecclesiæ hostes Judæos? quid his etiam longe acriores impudentioresque hæreticos fuisse censebimus? MASH Præf. in Gr. ed. JOSUÆ, p. 122.

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 fresh mistakes, must be still more im-
 perfect. Different copies, however, serve in
 some degree to correct one another. And
 we have the happiness to be possessed, I
 believe, of several — derived from *each* of
 the three forementioned capital editions —
 which might be usefully employed to this
 purpose. For the *Alexandrian* copy is evident-
 ly derived from the edition of ORIGEN^f;
 the *Vatican* from that of HESYCHIUS^g: and
 BARBERINI'S MS is supposed to contain (as
 far as it goes) the reading of the Κοινή^h, or
 LUCIAN'S edition — “ Κοινή enim a pleris-
 “ que Λακκωνῶς dicebatur.”

^f Porro *Alexandrinum* Codicem *Hexaplar*i ORIGENIS editioni
 consonum esse, non modo allegationes libri *Judicum*, quæ in
 ADAMANTII monumentis occurrunt, sed et aliquot dictæ edi-
 tionis capitula in antedictis MSS. Codicibus conservata planissi-
 me ostendunt. GRAB. Epist. ad MILL. p. 40.

^g Cum igitur *Alexandrini* præfules seculi 4ti et 5ti post
 Christum natum, iique soli, varios libri *Judicum* textus juxta
Romani Codicis tenorem allegaverint, atque illos HESYCHII
 editionem sive revisionem LXX interpretum amplexos esse constet,
 nullus dubitandi locus relictus videtur, quin hujus exemplar
dictus Codex exhibeat. Ibid. p. 45.

^h Κοινήν secutus est Codex Card. BARBERINI, qui prophetas
 complectitur, ut patet ex Scholio ad Hos. v. 3. ubi οἱ Ὀΐ-
 ci-

Con

Conformable, I suppose, in the main to the *Alexandrian* — as proceeding from the same original — are the noted *Marchalian* and *Chisian* MSS. And the *Vatican* is supported by the similar readings of other copies, beside those that assisted in furnishing out the printed editionⁱ. Nor is there any reason to doubt, but we should also find, did we examine closely, some more of the copies transcribed from LUCIAN's^k.

It would therefore be a noble project — of infinite service to the cause of religion — if some qualified person, upon due encouragement, would undertake to collate the several MSS of the *Septuagint* Version, that are now

tantur tanquam a textu discrepantes: ἐκ ἀπίστη ἀπ'.] A. ἐκ ἀπικαλύφθη ἐξ ἱμῶ. C. ἐκ ἐλάθησαν. Θ. καὶ οἱ Ο'. ἐκ ἀπίστω ἀπ' ἱμῶ. Et in ZACH. I. 2. οἱ Ο' a Κοινῇ distinguuntur. HOD. De Bib. Text. p. 617.

ⁱ These were particularly, one from *Venice*, and another from *Magna Græcia*, now called *Calabria* — of which last MS. the editors say, cum *Vaticano* ita in omnibus consensit, ut credi possit ex eodem archetypo descriptus esse.

^k For a full account of the several MSS of the *Septuagint* Version, I would refer the reader to LE LONG's *Bibliotheca Sacra*. Vol. I. cap. iii. § iv. p. 159. edit. *Paris*. 1723.

to be found — and then give us as correct an edition of that Version, as such MSS and other materials would enable him to make. I say, *other* materials : for the MSS, though the chief, are not however our only dependence. Providence affords us many other helps ; which, used with judgement, may contribute greatly to the same good purpose. For,

1. The original *Hebrew*, as it *now* stands, serves to discover those various glosses and double renderings, which crept from the margin into the *Greek* text ; as well as to correct those manifold errors, that are owing to the ignorance or carelessness of transcribers.

2. The ancient *Translations* made from the *Septuagint* serve to confirm the readings of it in some places, and to rectify them in others. And here I cannot but record the great value of the *Syriac* MS that formerly belonged to the learned MASIUS ; which — being a literal version, made from a *Greek* copy transcribed by EUSEBIUS from ORIGEN'S *Hexapla*, with all the genuine *obeli* and *asterisks* —
would

would contribute more (if we had it entire) to the rectification of its correspondent parts of the *Septuagint*, than any MS yet known in the world. But the only part that is published from it, is the book of JOSHUA: and if Dr. LENT¹, or whoever else may be its present possessor, were to publish the remainder^m in the like form; as he would justly deserve, so would he doubtless receive the united thanks of the republic of letters.

— But we must not forget,

3. That the *Quotations* made by the early Fathers are likewise of great use; and will enable us to restore an infinite number of important texts to their primitive integrity.

By a proper application of these means — by a copious, accurate and well-digested collation — great improvements *might* certainly be made in a future edition of the *Septuagint Version*. And if such improve-

¹ See Dr. KENNICOTT's second Dissertation on the *State of the printed Hebrew text*, p. 573, &c.

^m The remainder contains the books of *Judges*, *Samuel*, *Kings*, *Chronicles*, *Ezra*, *Esther*, *Judith*, *Tobit*, and also a great part of *Deuteronomy*. Vide MASII Epist. Dedicat. p. 6.

ments *can* be made; we owe so much, most assuredly, to the honour and credit of this Version, upon which the Christian church was established, as to endeavour to restore it, as near as possible, to its original state and perfection.

Such an edition would effectually answer, among other things, these truly great and important purposes. It would tend, in conjunction with the collated *Hebrew*, to clear and strengthen the foundation of religion — It would contribute to remove numberless objections, discordances, and difficulties — And it would serve to justify the Apostles and Evangelists in the references they make to the old Testament. For how many of the quotations, which the Deists heretofore, on the sole authority of the *Vatican MS*, pronounced to be *false*, has the *Alexandrian* since discovered to be *true*? And if some *few differences* still remain; who knows, but *these* might gradually vanish upon a close inspection into *other* copies?

But there is another consideration that should urge us forward to this undertaking

ing — and that is, the faultiness of the printed editions. For,

1. The *Complutensian* edition, printed in the year MDXV, adhering to no particular copy, but taking out of all the readings that came nearest to the *Hebrew* text, may be looked upon rather as a new translation, than the ancient *Greek* version of the *Seventy*ⁿ.

2. The *Aldine* edition, published at *Venice* in the year MDXVIII, follows indeed chiefly a particular copy, and is therefore more much simple and correct than the former; but nevertheless, as it contains many and frequent *glosses*, together with some *mixtures* from the other Versions, it is far from representing the true and genuine *Septuagint*^o.

ⁿ Vide FLAM. NOBILII PRÆF. Latina LXX Interp. Romæ edit. et USSER. Syntagma, Cap. viii. p. 80, &c.

^o De *Veneta* editione pronunciat MASIVS (Annot. in Jos.) “Esse illam quidem simplicis interpretationis LXXII seniorum exemplum; sed haud purum, neque ab omni admistione verborum THEODOTIONIS liberum.” Nos vero integros fere *Jobi* et *Isaie* libros ex mixta ORIGENIS editione hic expressos; et in primo *Jobi* capitulo non κεφαλὰς τρεῖς, ut apud LXX. sed ἀρχὰς τρεῖς, ut apud AQUILAM, positas hic esse observavimus. Glossmata quoque plurima, in manuscriptorum marginibus

3. The *Roman* edition, printed in the year MDLXXXVII, from the *Vatican* MS, with *Greek* Scholia, though preferable to all that were published before, is yet by no means to be depended upon, even for the true reading of that copy which it professes to exhibit. It is so far indeed from being published *exactly*, that several readings of considerable consequence — besides those that were taken in to fill up the chasms — have been adopted from *other* manuscripts P.

4. Nor is the *Oxford* edition, published by GRABE in the year MDCCVII, from the celebrated *Alexandrian* MS, entirely free from all defects. It has undoubtedly great merit: and is infinitely superior to all the rest. But if the learned editor had been less influenced by the notion

primum notata, et in textum postea admissa, hic occurrunt: eaque non ex variis solum editionibus et versionibus petita; sed etiam in locis quos citaverunt Apostoli a vulgata Græca τὴν ὁ λέctione discrepantia. USSER, Syntag. Cap. viii. p. 84.

P Vide Præf. edit. Romanæ præfixam, et ZACAGNII Epist. ad GRABUM apud KENNICOTT, Dissert. II. p. 408, &c.

he entertained of the absolute integrity of the *Hebrew* text ; and consequently less solicitous to bring the *Greek* to a conformity with it — had he kept more faithfully to the reading of his copy — preserved the orthography with greater exactness — and thrown his *emendations* into the margin, instead of filling it with the *real text* — his edition, in my judgement, would have been so much the more valuable, as the more truly expressive of the venerable MS, from which it was taken.

But notwithstanding the corruptions introduced into the MSS, and the errors observable in the printed copies ; let no one hastily infer from thence, that the authenticity of Scripture is therefore precarious. In the midst of all these errors and variations, “ the foundation of God standeth sure — “ having this seal^p,” that all copies concur and agree in supporting the essentials of religion. “ Frustra,” say I with Vossius, “ frustra itaque sunt cum dicunt, quia nullum exemplar sit omnino purum, ergo

^a 2 Tim. ii. 19.

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“ nusquam esse sacram scripturam. Imo
 “ vero nullum tam mendosum est exemplar,
 “ quod non pro sana Scriptura debeat haberi,
 “ Abunde et copiose e quibusvis sacrorum
 “ librorum codicibus omnia ad salutem et
 “ fidem necessaria possunt hauriri ^r.”

“ Take any one, take the most faulty MS,
 “ *Greek* or *Hebrew*, now extant in the
 “ world; and, I humbly presume, it will be
 “ found to contain the same Bible in the
 “ main, and to teach the same great doctrines
 “ and duties, as are taught at present.”

But though the most faulty copies contain the same Bible in the main; yet, is it of no benefit, think you, that the Scripture should be rendered as perfect as possible? Is it of no consequence, that errors should be corrected — omissions restored — interpolations removed — and transpositions adjusted? Is it of no importance, that difficulties should be cleared — differences reconciled — and the true

^r De Transl. LXX Interp. cap. x. p. 29.

^s KENNICOTT's *State of the printed Hebrew Text*. Dissert. II. p. 585.

text settled and confirmed? These are points of the highest importance: and such as every well-wisher to religion would rejoice to see established. But how are these desirable ends to be attained? not surely in the dull way of long-tailed and ill-grounded commentation; but by an accurate collation of MSS — which is the only thing, that can redeem us from the fluctuations of uncertain conjecture, and fix us on a solid basis.

“ Here then, if we would ascertain, if
“ we would understand properly, the old
“ Testament; here we must begin. A col-
“ lation of its MSS must of necessity be the
“ foundation; and then will the super-
“ structure rise with a truly majestic grand-
“ eur — firm and unshaken by external vio-
“ lence, as well as just and harmonious
“ in its own proportions †.”

And since the collation of the *Hebrew* MSS of the old Testament is now so happily advancing, under the hands of the learned

† *Idem*, p. 589.

Dr. KENNICOTT; it were greatly to be wished, when this is finished, that some person of equal abilities, might be encouraged to undertake a like collation of the *Greek* MSS of the *Septuagint* version. These two collations would mutually assist and support each other — would confirm the text of the *old* Testament — and evince the fidelity of the quotations in the *new*.

Hence the two Testaments themselves would become two *faithful* and *concordant* witnesses for the truth and certainty of the Christian religion. And then the repeated objections, which infidels draw from the present *differences* in their attestation, would entirely vanish; “and the mouth of wickedness,” having nothing left of *that* kind to urge, “would be” effectually “stopped.”

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F I N I S.

A P P E N D I X.

ON a review of the foregoing sheets, I think it necessary, for the better explanation of some points and the correction of others, to add here a few Remarks; which the Reader is desired to refer to their proper places.

Though the *Greek* interpreters, as represented in page 4, translated according to the best of their judgement; yet it must be confessed that they often deviated from the true sense and meaning of the text, especially in the poetical writings, by reading it in a wrong manner; *i. e.* by annexing to the words wrong *vowels*. The *LAW*, being in constant use, they could read more perfectly; and therefore translated it more accurately. And the preference, which they gave to it in comparison

parison of the other sacred writings, might induce them to employ more care and pains about it, than were afterwards bestowed on the rest.

When it is inferred, at the bottom of page 9. that the *Greek* version of the LXX continued in a pure, uncorrupted state, quite down to the days of our Saviour; no more is inferred than what, I conceive, is just in the main; though not indeed strictly accurate. For certain occurrences did really happen long before our Saviour's time, which prompted the Jews to make some palpable and wilful alterations both in their *Hebrew* and *Greek* copies. Thus, the dispute that arose between the *Palestine* and *Samaritan* Jews, about the two mountains, *Ebal* and *Gerizim*, occasioned the one or the other party to alter and corrupt the *Heb.* text in *Deut.* ch. xxvii. ver. 4. And there is likewise a corruption of ancient date, both in the *Heb.* original and the *Greek* version, mentioned in p. 41, &c, which owed its rise to a similar debate between

tween the Jews that lived in *Judea*, and those that lived in *Egypt*. Some more of the same sort may perhaps be discovered. But *these* I thought too few, and too minute, to merit a distinct and particular consideration, as exceptions to the general inference.

To the paragraph that ends p. 13. l. 7. may be subjoined the following *note*.

From this use that was made of the *Septuagint* version by the ancient Christians, it is easy to perceive, why the Jews of that age converted the *feast*, which had been annually celebrated in commemoration of its first compilement (PHILO de Vita MOSIS, Lib. iii.) into a *fast*—which *fast* is still kept by them on the 5th day of the month *Tebeth*, answering to our *December*. Indeed, this version, which they formerly gloried in, and which afforded them real matter of *rejoicing*; became, by being thus produced against them, as real an occasion of *sorrow*.

Page 30. After, "as Dr. KENNICOTT has classed them" — insert a reference to this note.

See his *first Dissertation*, p. 321, 326.

And his *second Dissertation*, p. 536.

Page 33. l. 13. The words of ORIGEN are these: Διὸ οὐδὲν οἶμαι ἄλλο οἰκονομεῖσθαι, ἢ τοὺς νομιζομένους σοφῶς, καὶ ἀρχούσας, καὶ πρεσβυτέρους τοῦ λαοῦ ὑπεξελεῖν τὰ τοιαῦτα, ὅσα περιεῖχεν αὐτῶν κατηγορίαν παρὰ τῷ λαῷ. Quapropter rem non aliter gestam esse opinor; quàm illos, qui censebantur sapientes, et principes, et seniores populi, suppressisse talia, quæcunque accusationem aliquam ipsorum continebant apud populum.

Resp. ad AFR. Ed. *Wetsten.* p. 234.

Page 41. See the whole transaction, relative to ONIAS's Temple, recorded at large by JOSEPHUS, *Antiq. Lib. xiii. c. 3.* upon which the learned Mr. BRYANT (in his *Observations on the ancient Hist. of Egypt*, p. 124, &c.) has made some excellent Remarks; well worthy of the Reader's perusal.

With

With regard to the *vowel points*, occasionally treated of in p. 78, &c. it may be necessary, for fear of being misunderstood, to express my meaning a little clearer: My notion then is—that they were invented with a good design, in order to preserve the knowledge of the language:—that they were at first few and simple; and were chiefly applied to such *Heb.* words as consisted of the same consonants, and yet conveyed different senses, when differently pronounced:—that their original use therefore was to ascertain the particular sense of such words in particular places, as appears from the *Rabbinical* precept, *Read not so, but so*. From this use they were afterwards, I suspect, artfully perverted to the base purpose of extracting different senses from controverted texts. By long cultivation they were at length improved to their present form; and then fixed to the whole Bible for the preservation of that sense, in which the learned among the *Jews* meant it should be understood. And in this view they appear to be of signal service, as they

not only help us to a good mode of pronunciation, but exhibit to us the most approved *Rabbinical* comment, that was ever made on the Old Testament.

Page 81. l. 9. The words of Rabbi BECHAI are here cited, not from BUXTORF, but from LEUSDEN's Phil. Hebr. Dissert. xv. p. 171.

Page 137. The solution here offered, is built on the common interpretation of the word פֶּנֶא, as it signifies *side*. But it may also be rendered *angle*. And according to this sense, the solution, though somewhat different in the form, will ultimately come out the same as the other. Thus, at the *angle* B, for instance, draw, in the direction of the sides, the two lines BK and BI, each equal to the other, and both together equal to 2000 cubits. And so again, through the other *angles* draw the other lines in the same manner. Then through the extremities of these lines draw the periphery as before; and the space required will be exactly circumscribed. This is perhaps the

the most expeditious method of resolving the problem.

When it is said, p. 151. that “ the whole text, by the omission of the *obeli* “ and *asterisks*, became throughout extremely “ confused and vitiated” — the meaning is, that the several books of the Old Testament were thereby greatly affected; and “ in such places” often rendered very corrupt. And when the Reader is apprized, how vastly numerous these places were, he may not be so forward, as he might otherwise be, to censure the mode of expression. If we may trust to the fidelity of the accurate MASIUS, there were no less than 460 *asterisks* and 380 *obeli*, in the *Hexaplar* edition of the book of JOSHUA. And if this small, plain, historical book contained so many; what must we think of the *other* books of Scripture, that are much larger and more difficult? And therefore how grievously must the omission of these signs affect the version throughout? For the passages under the *asterisks* were *all* interpolations made by ORIGEN; and
many

many of those under the *obeli* were, in all probability, interpolations likewise, made by prior hands. Since then the omission of the *obeli*, as well as of the *asterisks*, was a source of corruption; I could wish the words in p. 151. l. 7. &c. might be altered thus.

“ But no sooner did they drop them (and
 “ they began to drop them very early) than
 “ the text became in such places frequently
 “ confused and vitiated. For several inter-
 “ polations, by this omission, passed down
 “ for genuine, original, readings,” &c.

By the *critical marks*, mentioned p. 154. the reader will understand me to mean *lemnisks* and *hypolemnisks*; which I suppose with MONTFAUCON (Prælim. in Hexaph. c. iv. § 4.) to have been marks of *better* and more *accurate* renderings.

By the *first editions*, p. 155. l. 7. I mean those of EUSEBIUS, LUCIAN and HESYCHIUS. And no one, I hope, needs be told, that under the edition of EUSEBIUS I comprehend that of ORIGEN, from which it was taken.

To

To what has been delivered, p. 161. &c. concerning the four principal editions, it may be of use to annex a short account of the several editions derived from them. Therefore at the conclusion of the first paragraph, p. 161. l. 9. add,

From this edition, viz. the *Complutensian*, was printed the *Septuagint*, which we have in the Polyglots of *Antwerp* and *Paris*; the former of which was published in the year MDLXXI, and the latter in the year MDCXLV. SANTANDREAS's edition printed at *Geneva* anno MDXCVI^a, and COM-MELIN's at *Heidelbergh*, MDXCIX, are both likewise derived from the *Complutensian*.

Page 161. l. ult. insert, From this, viz. the *Aldine*, edition were printed the following editions in *Germany*, viz. that of *Strasburg* in the year MDXXVI.—the two editions of *Basil* in the years MDXLV, MDL.—that of *Hamburgh* in the year MDXCVI,

^a The edition ex officina *Sanctandreana*, which I saw, was published in the year MDLXXXVI. but at what place is not mentioned.

and

and that of *Frankfort*, MDXCVII: though the editor of this last impression took the liberty of departing in some places from the *Aldine* edition, and of substituting what he judged more conformable to the *Hebrew* text from the *Complutensian*.

At the end of the first paragraph, p. 162. add—This edition was reprinted by MORINUS at *Paris*, together with NOBILIUS's Latin version, in the year MDCXXVIII. And from *this* have all the *English* editions been published, viz. that of *London*, anno MDCLIII, which is full of faults—that in WALTON's Polyglot, published anno MDCLVII; and that of *Cambridge*, MDCLXV; which was afterwards republished by LEUSDEN, at *Amsterdam*, in the year MDCLXXXIII. But the *Cambridge* and *Amsterdam* editions, though better than the rest, and more used, are yet far from being true transcripts of the printed *Vatican* copy. Bos's edition printed at *Franeker* in the year MDCCIX is much more correct: but has also its faults; which

which may be seen noted in BREITINGER's preface.

At the end of the paragraph, p. 163. l. 12. add — And BREITINGER's edition printed at *Zurich* in the year MDCCXXX, though somewhat more correct than GRABE's, is yet liable to the same objections.

To this account of the *editions* of the *Septuagint*, I wish I were able to subjoin a catalogue of the several *manuscript* copies of it — denoting the *places* where they are to be found ; and describing the *state, condition, &c.* of them. But this I must refer to some other hand ; — in which it may serve as a good introduction to the *proposals* that may be made for collating the MSS.

And should any person be sufficiently encouraged to undertake this collation, he will, I hope, judge it advisable to keep close to the *orthography* of the copies ; — to describe the *words* in their *exact* form, whether *abbreviated*, or written at *full length* ; — and to exhibit likewise a specimen of the *characters* in which the copies are penned ; at least, the principal and most valuable of them.

them. These points have, all, their use: and should therefore be carefully observed. The two first would assist us in our conjectures on words *erased*, or *obscurely written*. And the last will help us to explain and conciliate numberless *variations*, owing to the similarity of letters: which variations, without being compared under the form of *uncial* characters — the characters of the best and most ancient MSS — could not so easily be accounted for. Vide MONTFAUC. Prælim. in *Hexap.* cap. iv. § 7. et BOSII Proleg. in LXX. cap. 3.

CORRECTIONS.

Page	line	for	read
21	16	another	other
27	n.	THEODOSION	THEODOTION
ibid.		Syb.	Sibyl.
36	10	xxiiid	xxxiiid.
41	n.	קרתא	קרתא
49	n.	CAPEL	CAPPEL.
55	2	number	numbers
	3	gender	genders
	10	?	.
71	n.	purum	parum
76	10 &c.	Jehova	Jehovah
92	13	interpretation	interpolation
97	n.	observari	observavi
136	9	according	according to
161	n.	Latina	Latinæ
for page 261, &c. read 161, &c.			

F I N I S.

